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INCHES

Mr. Green: Library
A greene Forest,

or a naturall Historie,

Wherein may bee
scene first the most
sufferaigne Vertues

in all the whole kinde
of Stones & Mettals:

next of Plants, as of
Herbes, Trees,
& Shrubs,

Lastly of Brute Beastes, Fowles,
Fishes, creeping Wormes &
Serpents, and that Vpbra
betacally: so that a Table
shall nec neede.

Compiled by John Maplet, M.
of Arte and Student in Cambridge:
intending hereby þ God myne
especially be glazied: and
the people fundered.

Anno. 1567.

Imprinted at London,
by Henry Denham.

To the Right Honourable,
Lord, Lord Thomas, Earle of Sus-
sex, Viscont Fitzwalter Lord of Egre-
mont, and of Burnell, Knight of the most
Noble order of the
Garter,
Justice of the Forrestes & Chases, from Trent
Southward, and Captaine of the Gentle-
men Pensioners, of the house of the
Queene our Soueraigne
Ladie,



Athyllus, he of
Samos (moste
honorable Lord)
was one whiche
the Poet Ana-
creon sang alwayes of, minding
him in euery song for a certaine
concept of worthinesse which he
thought was in him : Likewise
Ligurinus was alwayes one at
A.ij. the

The Epistle

the ende of Horace his pen and mouth. And as a report goeth (and many Romaine Histories shew the same) Numa & Seruius are by Poets commended, vp to the Orbis of the Firmament or Skie: where they saye they live as they list: whose bread is Nectar, and drink Ambrosia, a sugred and confect kinde of Wine, which is serued oute in a faire Goblet or Cuppe by a faire waiting Boy named Ganimedes. These Poets figured hereby (most Honorable Lord) that any of the nine Muses, whatsoeuer

Dedicatore.

euer kinde of Harpe they vsed, it shoulde be strung and tuned so that it mought reach to Diatesferon, the onely note of Noble mens commendation. And so doe I gather, it is best vsed. I hereupon nowe wishe that although Anacreon be gone, I had yet his Harpe: for then would I now set and tune it many Notes higher than euer could be in the prayse of Bathyllus, or Horace in the testimonie of Ligurius: For I would vs it to recognize and register the memoriall of Yours such absolute Vertues. But sith

A.ij. this

The Epistle

this Harpe is denied me: and the
verie Instrument which I nowe
sound of, is not as I would it were,
my intent notwithstanding and
not my possibilitie is to be consi-
dered. Yet rather then I should
haue shewed nothing at al of bet-
ter testimonie of my good will to-
wards your Honor, this shall suf-
fise me (vntill hereafter I may do
better) to vse so simple a sound.
And if so be I could worthilye co-
mende you (as those Poets did
Numa and Seruius) to highe
Olympus: you should surely by
such our meanes come by some of
their

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their Iuncketts that they haue:
But this would I rather be done,
by message had to and fro from
these (which way Hercules v-
sed with Hyla Thiodamant
his Sonne: Apollo with Hya-
cinth: Diana with Hyppoli-
tus:) then that you enjoying the
presence of those, our Countrie
should lacke you, such hir orna-
ment and beautifying. Therfore
for their better remembrance of
you, I will do so much at the least
as to signifie vnto them your cog-
nisance the faire bright Starre:
which besides that, hath his hid

A.iiij. signi-

The Epistle

signification. But to leauē these: and although Typhis and Iason be bolde: yet I hope (moste Honourable Lorde) f haue not theirs, but Vatienus his face. Whose simple Treatise of mine, when I was excited to bestow it of your Lordship, f straight wayes gathered with my selfe that you were not Licinius the Emperour which was malicious toward the learned: neither yet Britanion, an utter enimie to the mother Science, and bir daughter Discipline: neyther yet Valentian: but rather contrari-

wise

Dedicatore.

wise Iulius Cæsar, excelling both in Martiall proweſſe, and also ſerious after the inquisition of good Discipline: or else Julianus: or Marcus Aurelius. Which ſmall gift of mine, if your Lordshippe take in good worth: I ſhall be encouraged after a while to enrich theſe: and to attempt muſche greater and better hereafter, ſo ſoone as f ſhall attain to a little more ripeſſe. And thus ceaſing to trouble your Lordshippe any more I make an end: deſiring G O D to bleſſe you in all his giſtes, both ghostly

The Epistle
ghostly and bodilye : and to con-
tinue you in long life and true
Honour, to his glory: the helpe
and assistance of others :
and your owne, and
endlesse comfort.

Amen.

Your Honors humble Orator,
John Maplet.



The Preface to the Reader.



Wherewer things (sayth Cardane) are of Natures
tempering and dighting, eith-
er in the earth his closet
or entrayles, or within the
water (being all boide of fis-
ing and mouing) may well
bee deuided and sorted into
these fourre kindes: Earthes
Liquors or Juices, Sto-
nes, Mettalles. Earthes,
saith Diascorides in his fist booke (as also the same
Authoz abouesaide) haue their difference exther in
colour, in smell, in sauour, or else otherwise in other
their use & purposes. Proper or pertinent to earthes
are many & sundrie kindes and sortes, as those which
either are in house with them, and fare as they
fare, as Sande, which I sidoze nameth the lightest
earth, as others : or those which are never absent
from the earth but are intermedled with the water,
as Plume, which of some is called the earth his salt,
as salt it selfe and such like. In earthes are diuers
dispositions and farre diuers effects (which thing
Diascorides pursueth abundantly) there are also
reckned diuers names of diuers kindes: as that of
Eretria a famous Citie in the Isle of Eubea, hath
his sett and disposition of colour and shew ashie like,
and is in his kinde in operation a soze binder, besides
this marueilously colde. And that that is plentifull
in Chium in Eubea also (for there is of this name
besides this, two more, one a Citie of Caria, and an-
other in Rhodes by Triopia) in effect and working

The Preface.

is farre otherwise, whiche being aplyed or vsed in medecine, dryeth vp and burneth. The like dissent is in porcions of ground with diuers Inhabitants of opposite quarters & Climates, whiche by commo name they cal earthes, as in Samia is a most tough earth like to that natural Lime whiche is called Bitumen. But let vs come to Brimstone whiche is y^e father of Mettals: as Mercurie or Quicksilver their Mother. Brimstone saith Harmolaus in Greeke is calld Cheion. I sode will haue it calld Sulphur, for that it soone renketh on fire. It groweth (as they doth agree) in the ples of Aeolia betweene Sicilie & Italie: that is best that groweth in Melus a towne of Thessalie whiche Nicius the Athenien captaine, wanne by famishing the inhabitaunts: Further, it groweth within the Hillies of Neopolitane, compa-
nions of those whiche be called Leucogei. Harmolous saith, that there be fourre kindeste heareof. The first whiche is called Apuron liue Plumme, & this is solide and most rassley: almost on clottes, whiche kind one-
ly Phisicous vse. The second whiche is called Bolius a lumpe like mettall. The third is called Egula vsed commonly of Fullers to make their wull and yarne whight. The fourth whiche is called Cauton whiche they vse in the wicke of Lampes of Oyle & Candels. Thus much of this.

Quicksilver in Greeke is called ydargyros, it is as Cardane saith, a certaine water made thick not by heate, bycause it is not hardened, neither by colde, for then shold it be eyther in the stone his kinde or else in the mettals: but with most thinne and pure pearthy parte. Wherby it commeth to passe, that it is so heauie, so cold, so bright and cleare, so liquide or renning. It is rather mingled or tempered after a certaine sorte, & that his owne, then congeled or compound, for as much as it is both liquide and fluxible. The reason he sheweth why this kinde, (as is also the water) are in figure round: for that they refuse

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in their felowship drought or any mixture of yearth. It serchet & seketh to the very bottome of ech thing. It is for his rawe mixture, of some called metal Incconcret. And as it is with yse whiche dissolueth, then when it vanisheth away, and doth not vanish till it be dissolved: in like sorte doth this (but more principally, all metalles) which doe endure well till that they be molten. Dioscorides saith, that this Quicksilver is most found in siluer quarries or mines: & is then sound wh^e Siluer is digged vp: some wil haue it founde in Mynes by it selfe. It is best of all preserved and kept in those vessels that be of Glasse, of Lead, or of Tin and Siluer. All other matter of whatsoeuer kinde it is of, it eateth through & sloweth forth. It is a deadly drincke overlading & brea-
king in under the inwarde partes with his waight, in remedie wherof many haue taken forthwith Wine and Wormewood, and haue bene holpen.

But nowe to the second part of our first & former devision. Liquores or Juices be Oyles, wines, and whatsoeuer else is watric or of y^e water & aire. They be called Liquores, for eyther being actually moistened, or else by powre & possiblitie. But now let vs speake somewhat ingenerallye (as we haue of the other two) of stones, whiche supplied in our first devision, the third roimeth. Of Stones some be moxe base and common: other some more Precious and rare: but the common Stone hath his name and vocable (if I may so say) hurtfoote, for that it is in mouing from place to place & iourneyng the foote^s pain and griefe. The common stone hath almost infinit kinds whiche offer themselves currie wheres, and therfore to speake of them particularly, or in seuerall sorte, it were both tedious and without delight: we mought therefore so haue sorted Stones that wee mought haue made some of them both base, and common: other some base, but not yet common: lastly of all some neither base nor common but altogether rare and

The Preface.

and precious. Of the first sort are all these that are so plentifull with vs and without estimation : of the seconde sort is the Pumelse concrete of froth as I-
sidoze witnesseth, verie colde of nature and in wor-
king so colde as he sayeth, that it beeing cast into a
Hoggeshead of wine and continuing there a while
taketh from the wine his natural heate. Of the last
and chiefest sorte are all such as are of greatest price,
& for mens estimation spent on them, called **Gems** or
Jewels: as is that which they call **Dionysius** stony
in spots ruddie: and be speckled round about, as that
of **Phrygia**, in colour swarne: in swaighe heauie: in
virtue hid and secret: as that of **Pracie**, as white
as **Fluorie**: without spot or specks: as likewise the
Sanguinarie which in Greekke is called **Amarites**
which being well chaked and rubbed, bleedeth. After
this sorte it hath pleased Dame Nature thus to val-
ly in eche kinde, thereby to shewe hir cunning. But
now let vs go to the last part of our deuision. **Met-
talles** and those of the metallick sorte, sayth **Cardane**
lie close for the most parte in **Mountaines**, in maner
like to the braunch or body of a tree: and are nothing
else but the earths hid & occult **Plante**, having their
roote, their stock or body, their bough & leaues, & vs
in all these partes proportionally diuersed: further
he sayth, that both **Stones** and **Mettalles** haue these
fourre partes as those that be necessarie to their bee-
ing and increase: a **Roote**, **Barcke**, **Substance**, and
Vaines. The **Stone** his **Roote** sayth he, is eyther
some other **Stone** out of the which it groweth, or
else the earth: y^e **Mettalles** **Roote** is eyther **Mettal**,
or some thing **Mecallick**. Their rinde or bark saith
he, doth differ manisestly fro y^e rest of their substance,
both in outward place and hardnesse. Their **Vaines**
doe appeare manisestly. But thus much shall suffice
vs to haue spoken of the whole as concerning diuisi-
on. Now let vs come nigh eches of them, and especi-
ally touch the best of them, leauing the rest, foras-
much

The Preface.

much as it is our purpose not to seeke in all things
what may be saide of all, but especially and princis-
pallye to see what is in them especiall and princi-
pall. And therfore we were about to haue named
this our Booke the **Agemonie**, of Natures thre
middle Daughters: For that in them all, that is
sought forth, than the whiche there is nothing better,
nothing more excellent in all the whole kinde: For
such is y^e Greekke word, **Agemonia**, as if you would
say **Principatus**: The best and chiefest of the whole.
Those other two, that is **Yearthes** and **Liquores**,
we purposedly omit: onely couetouse to bestowe and
employ in this first Booke (but as briesly as we can,
and in order as chaunceth) our traualle and diligence
in inquisition after **Stones** and **Mettalles**: not that
which I would, but that which I may for my poore
skill & knowledge: not to teach or shew the learned,
howe in this point Nature hath wrought (for that
were as the proverb is, y^e **How to Minerua**:) But
to record & repeate in maner of **Storie**, with the resi-
due of men simple & plaine: And I cannot tell how
it may somewhat helpe those that be learned also, If
they shall espie and consider but the effect and proofe
of these. I therefore desire a Reader not learned, but
vnskilfull: yet rather learned then immoderate.

For the one wilbe an impudent rayler: the
other although hee findeth fault, yet
hal a man haue him reasonable able
hercyn to stay himselfe. Thus
much of this **Preface**,
nowe to the residue
of our matter.

Farewell.

Our Chiefe Authors herein.

Ælianuſ.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Ausonius.	Plinie.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar ^o .	Theophrast.
Isidore.	V olateranus with others.
Iorach.	
Laurentius Lippius.	

Pſalme. 104.

*O Lord howe meruellous are thy
woorkes: in wisedome hast thou
made them all, the earth is full
of thy riches.*

A pleasaunt Discourse with
the chiefe kindest particu-
larlye of Precious Stones,
Plants, Beastes, & foules,
after the order of the Alpha-
bet, neuer heretofore
in Print.

The first Booke.

Of the Adamant Stone.

AHe Adamant is a ſtone of Inde, small and rare, in colour like to Iron, but in cleare reſection and repreſentation of image more Chriftall like: It is founde in bignesse of a Walnut, and neuer aboue: It yeldeth or glueth place to nothing, neither is it heat by yron or fire. Wherofore the Greekes call it Fickleſtre, for that it can not be brought vnder. But whiles it is invincible or can not be wonne that way: yet notwithstandinge beinge with the warme and freſhe bloud of the Coate, it breaketh and riueth in ſunder. It diſſereth from the Lode ſtone for that the Adamant placed neare any yron, will not ſuffer it to be drawen away of the Lode ſtone. Diascorides ſaith that it is called the ſtone of re-

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Harmolaus Barbar.	Theophrast.
Isidore.	Volateranus with others.
Iorach.	
Laurentius Lippius.	

Psalme. 104.

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Of the Adamant Stone.

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W. J. *Enallia*

The first Booke,

consilation and loue: for (saith he) that woman that hath withdrawne her loue from her husband, by this, is brought to loue him anew: yea, it goeth furder: for it is said to giue proufe whether she be chaste or no: for if she be say they, she shal whilist she is in sleepe imbrace her husband through the working of this stome, if not, she shall slie and go back from him.

Of Alabaster.

A Labaster, as saith I Sidore, in his. xvj. booke and fist Chapter, is a white kinde of stome dised, and bespotted among with diuers & sundrie colours. Hereof are made vessells to keepe and containe all Dintments vncorrupt, wherin they be most purely and safely preserued. It groweth about Thebis and Damascum, and especiallye that which is whitest. But the best of this kinde is brought from Indie. It being borne about one, say some, kæpeth him in amitie and charitie with all men.

Of the Amitist.

The Amitist also groweth in Indie: It is pruinces among those Gemes that be Purple coloured. Diascorides sayth, that there be ffeue kindes thereof: but that which is Purple coloured, yee reckeneth the chiefe. His force

or

of Stones and Mettals.

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by vertue availeth against drunkenesse, it keþeth a man waking, and driueth away ill cogitations and thoughts, it Sharpeth the vnderstanding. And is also one of those soþes that is easie to engrave in.

Of Achates.

A Chates is a kinde of Gemme, but black in colour, enterlined here & there with white vaines: and it is called Achates of a certaine floud of that name in Cicilie, about the which floud this Achates was first found. There is a certain kind hereof sene somtyme in Crete as Diascorides witnesseth, hauing strokis on eche side like to blew vaines. There is another kinde in Indie bespotted on euerie parte with spottes like bloud. That of Crete is said to make a man gracious, and to bring him in fauour. That of Indie is good for the eiesight it remedieþ venome, and being put into the fire is odoriferous.

Of the Stone Albeston.

Albeston is a stome of Archadie, in yron colour, hauing gotten his name of the fire, for that it being once set on fire, can never after be quenched or put out: Whereof in olde time was built that kind of wōke Merchant-

B. y.

call,

The first Booke,

call, whereas the Gentiles being once taken in sacriledge, dyed. Isidore sayth in his. xvj. booke, that in a certaine temple of Venus there was made and heng vp such a Candlestick, wherein was a light burning on that wise, that no tempest nor storme could put it out, & he beleueth that this Candlestick had somewhat of Albeston beset within.

Of the stone or Gem

Alabandine.

The Gem Alabandine, as sayth Diaſcorides, had first his name of Alabanda, a countrie in Asia, whose colour sayth he reſembleth the Hearbe Calcedonie: but it is ſomewhat more rare and in colour cleare.

Of the precious ſtone Abſitos.

Abſitos is black, maruellous waightie, beſtroked and beset with red vaines: This being once heate, keeþeþ hote ſeauen whole dayes after, as Isidore recordeth.

Of Amatites.

Amatites is that kinde of Gemme, that touching a mans Vesture or Garment, it maketh it able to reſiſt fire: ſo that it being afterwards caſt into y fire hath no power to burne, but

of Stones and Mettals.

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but through the fires brightnesſe becommeth more bright it ſelue. Thus ſaith Isidore in his xvj. booke.

Of Argirites.

Argirites is a kinde of Gem, that in colour and ſhew is like to Siluer, giuing also appearance of golden coloured Grauell, his figure or forme is oure ſquare: his vertue ſuch as the Adamants is. The Mages ſuppoſe that it had this name of his power or abilitie in brideling and keeping in perturbations and troubles.

Of Aſterites.

Aſterites is a Gem: but white, keping close within it ſelue light, and ſheweth it forth but little, euen as the Starre doth: but to hym that beholdeþ it thoroughly, it ſheweth him the Sunnes manifolde reſlerions.

Of Aſtrion.

Aſtrion is a Gem, founde firſt in Indie, of verie nigh conſanguinitie with the Chriftall, in whose Centre or middle point: as ſaith Diaſcorides, a certaine light is ſene ſhining, without reſlerion much like to the Moone. The ſame Authoꝝ alſo thinketh that this light that it hath, it taketh of the Starres, againſt y which

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it

It is helden.

Of the Berill.

BERILL is a STONE rare, but not so precious, for it alone groweth in INDIE: it is founde greene like to the Smaradge. It is first founde also raw and rude without eyther good looke or pleasant shewe, but afterwards it is better polished of them of INDIE, and they vse to polish it in maner and forme of Angle or Corner, to the intent that through y dulnesse of his owne colour, this maner might shew some glittering the light having his stay in euerie eche corner: Some say, they fashion it at the first, seauen cornered: and otherwise they say it shinneth not. There is also another kinde of Berill, which of the GREEKE wordes is called *Golden Berill*, as sayth DIASCORIDES, whose interchaunged greene colour resembleth almost the wan and yelow colour of Golde. They say that this being boyn aboue a man, and being put now and than to his eies, kepeth a man out of perill of his enimies.

Of Brasse.

BRASSE is a kind of mettal, one of those seauē that are compounde of Wymstone & Quicksiluer; and is called Es of the Ayres resplendeshing:

of Stones and Mettals.

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Wymstone that is proportionally wrought in this (as in all other Mettals) is most earthie, nothing pure, hauing his colour red and as it were burned: Quicksiluer, it hath but meanely, grosse also and nothing subtile. Yet this kinde of Mettal being well purged & scoured, sodden also and washed from all his infections may be made regular, & brought to what point you will. Of all other Mettals, this is most soundable for his shill and harde noise: With this therfore, as that which was most plentiful in y former time, they eared and tilled their ground, but after that Iron and the residue of Mettals by succession were found, this kind ceased in that and such like vses. So euuen as the yeares chaunge: so also doth things themselues chaunge, as well and wisely sang the Poet.

Of Calcedon.

CALCEDON, is a kind of stony pale and wan, of dull colour, almost a meane betweene the Berill and the Iacinct. It hath thre one-ly kinds: whcreof every one of them is almost impossible to be grauen in. It being well chassed and warmed will draw to it, a strawbe or a rushe. It is as they say, the Lawyers and Doctozs friend, and others who pleade causes.

W. iiiij.

Of

Of Ceraunium.

Ceraunium is a stome like to the Christall, bespotted with blewe, and is found in Germanie: There is another of this founde in Spaine firelike and like to a flame: his sufferaughtie is, that being safely and chastly boorne aboue a man, kepereth him safe and preserueth him from Thunder and Lightnings, likewise the house wherin he is: and is otherwise effectuous to bring a man in sweete sleepe.

Of the Corall.

The Corall groweth in the red Sea, and so long as it is and hath his being in the waters, it is a kinde of Wood, but by and by after that it is taken forth of the water and cometh into the ayre (and his reach) it hardeneth, and becommeth a stome. His boughes vnder the water are espied white and tender: and being by chaunce through holdefast Nets in part or parcell brought to lande, chaunge also their colour and become red, and soz their feeling, are as harv stomes. Isidore in his. rbi. booke, The Mages reporte that it resisteth Lightnings. Therefore euuen as much worth and of estimation as is the pretius Margaret, that, that cometh from Indie, so much worth and in esti-

matiō, likewise is the Coral w them of Indie. Hereof are said to be two onely kindes, the one red & the other white: this last is never found in bignesse & in length more than halfe a foote: that other often bigger and longer. They say that it is of power to rid vs from all diuelishe dzeames and pieuish fantasies.

Of the Cornellis.

The Cornellis is one of those sortes that be somewhat rare also, but not so precious, and is in colour red almost like to the Corall. It being hōng about the neck, or worne vpon the finger, is said, in all kinds of reasoning and disputation, to appease the partie that weareth it, and to keepe him from childish brawlings.

Of the Carbuncle.

The Carbuncle is a stome very precious, so called for that (like to a fierie cole) it giueth light, but especially in the night season: it so warreth with the pupill or the eiesight, that it sheweth manisfolde reflexions. It hath as some say. ri. kindes: but those most precious that come nigh the Carbuncles nature; it is found in Libia.

Of the Cristall.

The first Booke,

The Cristall is one of those Stones that shyneth in euerie part, and is in colour watrie. Isidore saith, that it is nothing else then a coylede Isle by continuall frozen whole yeares. It groweth in Asia and Cyprus, and especially vpon the Alpes and highe Mountaines of the North Pole. It engendreth not so much of the waters coldenesse, as of the earthinesse mirt withall. His propertie is to abide nothing in qualitie contrarie to it selfe: therfore it is delighted onely with colde

Of the Chrysopasse.

The Chrysopasse is a Stone of Ethiope, which in the day light shimereth not, but in his qualitie lieth hid: In the night time when dacknesse ariseth, it then bewrayeth his owne and peculier qualitie. In the night time it is flamelike, in the day time yelow or wan.

Of the Diamond.

The Diamond is one of those that be counted something precious, it is in colour almost Chrystallike but somewhat more resplendishing, and is as good (if it be of any bignesse) as a looking glasse. Iorach calleth it an other eie: such certaintie & truth giueth it in things done in his presence.

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Of the Dionise.

The Dionise is black or rather browne, all bespotted with bloudie strokes or baines. It being put saith Isidore in Wines, maketh them fragrant, or wel smelling, and is thought by his smel or sauour to remedie dronkennesse.

Of Dracontides.

Dracontides as his name also mentioneth, is plucked forth of the heade or braine of a Dragon, which onely is in bright and fierie colour (as sayth Isidore,) as long as it is come by the Dragon being aline: wherfore the Mages skilful in this point, cut it forth out of the Dragon his braine, he being by meanes cast into sleepe. The moste bolde and aduenturous men, are said, to seeke out the lurking holes of the Dragon, and whilst that the Dragon is from home, these men besrew his Lodge with certaine Graine, which being received of the Dragon, bringeth him into a deade sleepe. And whilst they haue thus brought their purpose to passe they rippe in sunder the noddle of his head to take forth the Gem, and after that sow it vp againe and so depart.

Of Dradocos.

Dradocos

The first Booke,

Dradocos is a kinde of stone verie pale, yet as shimmering withall, as the Berill: It is saide to bring to a man feare of Diuels and other straunge thoughts fantastical: It being applyed and layde vpon a dead man, loseth his operative vertue. Wherefore they call it, the holy stone, for that wheras Death frequenteth or taketh, it vterly abhorreth.

Of Echites.

Echites is a stone both of Indie and Persia, which in the shore and sea banckes of the Ocean, in the verie bosome of the Indian and Persian Sea, it is found: it is in colour violet like: And there is a paire of them, male & female, and be most commonly found both together in the Eagles nest, without the which the Eagle can not bring forth his yong: and therefore kepereth them, as most necessarie in this behalfe alwaies in his Nest. These stones bound to a womans bodie, being with childe, do hasten childe birth. And Iorach saith, that if any man haue these or one of these, and put it vnder that mans meate or trencher that he suspecteth to be in fault of any thing: If that he be guiltie, he shall not be able through this to swallowe downe his meate; If not saith he, he may.

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Of Efestides.

Efestides is in colour and Phisiognomie verie shamefast and childish, which beeing had and caried about the stomack, or heart, keepeth a man safe from all perill and endamaging. Diascorides sayth, that if it be helden against the Sunne beames, that then it is verie firie, but being thowne into the water, it leaueth boylng, & by little and little wareth very colde.

Of Elutropia.

Elutropia is a Gemme, in colour greene, or grasse, in part coloured and bespotted with purple speckes & bloud coloured vaines. This is a maruellous Jugler, for it wil cause things obiect to be presented to our eies as it listeth. It being put into a Wasan of water chaungeth to a mans eyesight the Sunne his beames, and giueth them a contrarie colour. Being also moued and beaten in the ayre, maketh to appeare a bloudie Sunne, and darkneth the ayre in maner of an Eclipse: and therefore it is called *Elutropia* as you would say, the Sunne his enimie. There is of this name also a certaine herbe whiche Enchaunters & Witches haue oftentimes vised, and doe vse, as also that aboue said

The first Booke,

said, whereby they haue mocked and deluded many, which by meanes and worcking of enchauntemet, haue so dazeled the beholders eies, that they haue gone by them inuisibly.

Of Ematites.

E Matites is a stone somewhat ruddie, somewhat sanguine, found both in Affrick, in Indie and in Arabie : so named for that it resolueth & chaungeth oft into a bloudie colour: and is called of some stench bloud, for that it stoppeth his vnt or course of flowing.

Of Enidros.

E Nidros, is meane or small in bignesse, continually sweating or dropping, neither doth it for all this melt away or is lessened : of the which the Lapidare hath this note and tune as followeth.

*Perpetui fletus lacrimis distillat Enidros
qui velut ex pleni Fontis scaturigine manat.*

Distilling drops and teares full oft
That *Enidros* the Stone doth drop:
Which as out of a Fountaine full,
Doth always runne and neuer stop.

And hers question might be moued why it
doth not vanish or war lesse, through such day-
ly flowing. The answere is for that his v-

tue

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tue or Worcking doth bind and thicken the atre, that which is next to it, and so bringeth it to his owne nature, part by part in his order.

Of Gagates.

G agates is of the precious sort also, which was first found in Sicilie in a certain fould called Gagatus of the which it tooke his name: although that in Britannie, it is a good geast & somewhat common as Isidore saith: It hath two kindes, the one russet in colour, and the other black, this last easie to be fiered, and as smokie as Frankinsence. It being lest in the place where Serpents brede, driueth them cleane away. And Diaſcorides saith, that this being put into y drinx of a Maide or Virgin will easilie giue you iudgement whether that she be a true and right Mayde yea or no. For saith he, after that she hath drunke of this and doth not anone after make water, but can continue, then take hir and esteeme hir a pure Virgin, and contrariwise, if she doe not continue and stay herein some season, iudge of hir otherwile.

Of Galactites.

G alactites is a stone in colour ashie, in taste verie sweete & pleasant, which being pres-
sed

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sed or ground, yeldeth and giueth a certayne
Milkie and watrish humor, as saith Isidore:
This being kept in close, and shutte vp in the
mouth, distracteth and letteth the minde. Fur-
ther, it being bound to a Womans thigh, cau-
seth easie deliuerance in childe bed.

Of the Gem.

I must needes before I iourney any further
or hasten to other, somewhat speake of the
Gem: for that we haue bæne occasioned and
shall be hereafter to vse it as the generaltie or
notion of the name and stock in these kindes.
It is called a Gem saith Isid. for that it shyneth
and is smooth as the Gum. This hath his
best beautifying in the varietie and interpla-
cing of colours, & it is called precious, for that
it is rare: all things that be rare are precious.
Neither is it to be marueiled why eche Gem is
precious, sith that al and singuler are not with-
out their diuine vertue. Of Gemmes, some
are found in the earthes vaines, & are digged
vp with Metalles: some are cast vp to lande
and brought thither from the Sea his bottom,
and their place of generation is vñknowen:
other some are bred and found in the bodies &
bellies of Foules, Fishes, Creatures & Beasts
of the earth, Serpents and such as creepe my-
raculously

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raculously by God & prouident nature in their
maner of working tasked. But in this kinde
as in al others we must take heed of Sophisti-
cation: for to discerne & iudge truely the right
Gem from the counterfayted, is the significa-
tio of a most cunning man. It hath bæne seene
that in stead of a Smaragde some haue had so-
phistred and counterfayted Glasse: Wherefore
let not colours deceiue thee: aswell græne to
eiesight is the Glasse as the Smaragde, thou
must take heed as the Poet biddeth, much co-
louring is there and many deceiues.

Of Gelacia.

Gelacia is a Gem verie white, haning the
figure or shew, likewise the bignesse & qua-
ntite of an Hailestone, and is of such excesse
coldenesse that by no meanes of fire had and
applied thereto it becommeth white.

Of Geratites.

Geratites is a kinde of ston black, but his
vertue exceedeth and is aboue his colour:
If any man carrie this in his mouth close, he
may tell what euerie man thinketh of him: as
sayth the Lapidare. It also maketh amiable
and byngeth him into others fauour that hath
it aboue him.

Of Golde.

Golde is the heade of all other Mettalles, and is in the chiekest degree that Nature instituted Mettals by ripenesse and perfection at the last to come unto: but even as by stoppes and lets, partly by such imbecilitie as is within vs, and about vs, partly by envious & cleane contrarie disposition of the Ayre and Planets in their Dyles, fighting and striuing with vs somewhat, & anone against vs: we be many of vs cut off before we come to olde age, the last degree of Nature, so that we can not attaine to this last, thorough such our hinderances and impediments: so there is order and wayes to order in al Mettals from the first to the last, from the most vyle and base, to the most precious & richest: which kinde of order and degree euerie Mettal although it were of the rawest and basest sort, should attain to in his due time, were it not for impediments and hinderances, either of colde and barraine ground, or for lack of the Sunne his purifying and ripening, or for infection of rustie and copperous Mineralles being nigh neighbour to them: or for such other stoppes, whereby they stoppe and stay, and so become grosse for lacke of their naturall and first growth and ridincile in ripening. Isido, sayth

Sayth that it is called Golde of the Ayre for that that the Ayre being stroked shimereth the more. It is naturall to all Mettalles that they shine and loke bright, especially being moued and helden in the light. The Hebrewes call this Mettal *Ophar*, y *Greekes Chrysos*. Aristotle sayth in his fourth booke of Meteoresses, that this kinde as all the rest procedeth and is compound of *Brinistons* the verie subtillest and red, and *Quicksilver* also as subtile, but white, and this last verie smallie and proportionally. Amongst al Mettals there is none more solide, more compact then this is: and therefore it being put into the fornace doth not evaporate (as other thinges doe) neyther doth it lese of hys waight. It is more durtile & easie to be brought to what poynt you will then any of the other. For vpon a *Stich* with a *Mallet* it is brought into most thin leafe or plate without ruptur or breaking. There is nothing to loke to so beautifull as this, neyther is their any thing so pure. The Phisitions say that it comforteth and expelleth all superfluities in the boode, and is effectuous against the *Leprosie*. Likewise his leafe buried in wine maketh it auayable against diseases & consumption of the *Spleene*, and other perturbations *Melancholike*. Likewise *Incision* or *Aduision* done with an *In*-

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Instrument of Golde is better than of any other Mettal or matter, for it kepeth the place of vstitution, free and cleare from yll smelling and rancoiring. There is also a certaine vaine of the earth, or whether a man might call it a kinde of stone, easily digged vp and broken, having the verie looke and face of Golde, and of some is the stone Arsenick, & is wrought as I thinke of Arsenicum, which also they call the golden earth. But this Arsenicum is double, one ashie colour, and the other as we aboue saide, in colour like Golde. The first is vsed to medicine, for it hath power to dissolve & to purge: And besides that, they say it is vsed to Dyments depilative.

Of the Jasper.

The Iaspis is a Gem verie greene, like to the Sinaragde, but of a little more grosse colour. Isid. saith that this hath. rby. severall kinds and he calleth it the greene stone. That of Cypria, (saith Harmolaus) is more duskie coloured and grosse: That of Persia is like to the Ayre, for the which it is called Acerizula: That of Phrygia is purple coloured: There hath bene in auncient time scene a Iaspis in waight. xij. Dunces. There is also in the heade of the Serpent Aspis found a little stone much

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much like to the Iasper of maruaulous vertue, which some by cutting away the first letter, haue called Aspis. It is thought to haue so many wages in working as it hath kindes.

Of the Facinet.

The Iacinct is blew, and of nigh neighbour hode with the Saphire. This is a maruelous turncote, for that it doth coniforme it self to all settes and dispositions of the Ayre, for being helde in the cloudie and darke Ayre, becommeth also cloudie and darke: and beeing in the bright and cleare Ayre, becommeth also both bright and cleare. It is taken to be medicinable, to giue vigor and strength to the lims, to encrease the sinewes, and to prouoke quiet and sound sleepe.

Of Iris.

Iris is a kinde of Stone Mathematicallye wrought, as being digged vp in forme sise cornered, which at the first was found nigh the red Sea: but is now found in many places, as in Germanie, in Irelande, and in the North parts and quarters, and is of colour as cleare as the Cristall. It is called Iris for likelode to the Rainebow, which being touched & stricken of the Sunne his beames, vnder any couert,

C.ij. doth

both represent and shewe both the figure and colours of the Rainebow vpon the wall next to it, and that oppositely as Diascorides saith, It hath the same force and working that the Berill hath, but is not in quantitie so great.

Of Iron.

Iron in Latin is called à feriendo Ferrum, for that through his hardnesse it stryketh, molisheth, and bringeth vnder all kind of mettals. This kinde according to the manisfolde difference of earthes and quarters of the earth, is diversly called. It is engendred (as Aristotle sayth) of Quicksiluer verie grosse, nothing pure, vncleane and earthie: and of Bristolstones also as grosse, as vnpure, as earthie. In composition whereof there is moxe of the Bristolstone: so that through the temperature of cold which is in the Quicksiluer, of the drougth and earth, which is in the other, it is so wrought & compact on that wise. Iron through bloud touching wareth rustie, and getting within him, can scarcely, or not at al, be rid of it, corrupting within otherwise. Rust therefore is nothing else but a defaulte and an offence in the vncleannessse and impurenesse of any substance, whether it commeth eyther by fellowship and placing next to the earth, or through any yll

qualitie

qualitie of mans bloud, or of moyst and infec-
tuous vapour. As Isidore recordeth. Of Iron
Mans bloud is swrest reuenged, for that by
nothing so soone, Iron is brought to his corrup-
tion. It hath a naturall amitie with the Ada-
mant, which Adamant (as we before men-
tioned) draweth it to it, and this last followeth
and obeyeth. Iron being polished is very like
to Brasse. There is a certaine Iron which is
for the most part white, which if it be buried a
certaine space in a Vessell eyther of Wine or
of Wylke, remedieith diseases in the Spleene, &
is other wise auailable. If you go to vse and
wade no further, this kinde of Mettall is prin-
cipall amongst the rest, whiche thing necessarie
teacheth, and is the best prouise: whiche we also
doe approue then, when as we are constrained
and driven to Weapon and Armourie: for
without thys coulde we neyther be quiet at
home amongst our selues, neyther could we
keepe off, from our Countrie borders and li-
mits, other our outward enemies. Further (to
say our selues in things at home and not to
seeke other) there could be no mans Arte prac-
tised, no commoditie had by occupation & sci-
ence: further, not so much as the earth could
be either sowē or reaped to any increase with-
out this. Therefore in this behalfe it mought

be called all graine and fruistes purse.

Of the stone Kaman.

Kaman the stone may well be called a turne
cole, for that it is now blacke, now white,
now shamefast & blushing. And is in colours
very diuerse, and therefore it is called Kama,
as you would say in Greeke *Kauma* stone kind-
led. It is found in hote places, and especially in
those that haue good store of Brimstone and be-
sulphureous: as Diascorides reporteth. It
helpeth sayth he the drop sicke: and is easie to be
engrauen and carued in.

Of Kabiates.

Kabiates is cleare coloured, very lyke to the
Cristall. It is thought being borne about
one to make a man eloquent, to make him ho-
nourable, and to get and win him fauour. It
preserueth one also from hurtfull and vene-
mous Serpents, and cureth paine and gries-
in the Paw and Spleene.

Of Kalpophanus.

Kalpophanus is a kinde of stone black, yet
be painted with other colours, which being
caried in the mouth is saide to clarifie y voice,
and to helpe them that be hearele, as the Lapi-

dare

dare witnesleth.

Of Lead.

Lead saith Aristotle, commeth and ariseth
of Brimstone, both grosse, vnpure, & full of
dregges: and of Quicksiluer also, waterie, and
in maner like to an humor. Isidore sayth, it
was called Lead at the first for that at the be-
gunning with it was found forth and tried the
Sea, his deapth and bottome. There are two
sortes of Lead, the one white, & the other black:
but the whitest is best, which kindes was first
found in the Iles of the Sea Atlantike. But
is now found in Lusitania and in Gallicia, &
in many other places. It is found also in Mi-
naries in maner like to Grauell and Sande,
which afterwardes is sodden and molten to
greater quantitie in fire and fornace. That
other black Lead is found most in Catabrie,
whose origine or being is after two sortes, for
either it procedeth of a vaine by it selfe, or else
it groweth next by siluer, and ouercroseth his
vaines with it. Therfore his first lyquo: run-
ning when as it is molten is almost Tin: the
second, in a maner Siluer: that which is then
left and remaineth (adding also to it his vaine
and so entermedled) becommeth black Lead.
In Indie saith Isidore, there is neyther Lead

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nor Brasse of his owne, therefore it chaungeth
for his owne Marchandise (as with Gemmes
and Margarets) wherein it is most plentifull.
In Spaine and Fraunce it is verie hardly he-
wen out: In Britannie with verie much ease.
Hermes sayth, that Lead being boyled, los-
meth al other sound bodies and weakeneth their
hardnesse, as also it ensorbleth the Adamant.

Of the stone Ligurius.

Ligurius, is a stome in colour lyke to Tin.
It is engendred in the entrailes and priui-
ties of Lynx the wilde Beast, and is of that
vertue that it draweth to it any offall of chasse
or straw. It also helpeth paine in the stomack,
and bewrayeth Venome or Poyson.

Of Lipparia.

Lipparia is a Gem brought from the Syr-
tes, sandie places and grauelled in the bor-
ders of Affrick, next towards Egypt, whose
propertie is to delight and inamour all kinde
of beastes, with his looke or shew, vnto y sight
whereof they all hastily runne. Therefore the
Huntesmen for those that they can not get by
course of Greyhounds, or other kinde of Dog,
they vse onely to come by them by meane of
looking in this stome, with the which sight they
hving

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byng them to them, as y Lapidare reporteth.

Of the Lodestone.

The Lodestone commeth from Indie, and
is almost Iron colour like. It is founde
most rare amongst the Trogloditas people,
in the furthest part of Affrick, beyond Ethiopia,
who are saide to dwell in Caves, and to
eate Serpents flesh. It draweth Iron to it, e-
uen as one Louer couereth and desireth an o-
ther. The common people therefore having
sometime seene this so done by secret and vn-
knowne working, haue iudged and reputed
y Iron lively. There is another kind of Lode-
stone in Thessalie, that is of contrarie set and
disposition, which will haue none of Iron, nor
will meddle with it. But for the other that is
reckned principall and best, which in colour is
blew. Saint Augustine saith, that if any man
put vnder any vessel eyther golden or of brasse,
or holde vnder these any peice of Iron, and lay
aboue the vessells or vpon them this Lodestone,
that euen through the verie motion or moving
of the stome vnderneath, the Iron shall moue
up and meete with it as nigh as the vessell wil
lyffer at the verie top.

Of the Margaret.

The

The first Booke;

The Margaret of all Gemmes, those which be in their kindes white, is esteined the chieffest: as Isidore consenteth, with others herein. Which kinde he will also haue thus named, for that it is founde growing in the meate of certaine shell fishes, and those of the Sea, as in the Sea Snaile, and in the greatest Dyster, and such like as haue their shell. It is engendred of a certaine heauenly dewe, which in a certaine time of the yeare, both the Sea Snaile and the Cockle doe take and drinck vp. Of the which kinde of stone certaine are called Vnions, for that by one and one, they be founde, and never aboue one: there be some of these also scene somtimes yellow, but the other are theverie best.

Of the Mede.

The Mede is a precious kinde of stone only found amongst the Medes, wherof it is so named, which stone in some places there, is scene greene, in some other, black. It helpeth the Goute, mingled among with the Milke of a woman, new bearing a Sonne, and remedieth the Phrensie.

Of the Melanite.

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The Melanite is a Stone, whiche distilleth a droppeth that juice whiche is verie sweete and honie like: wherfore it may well be called Melanite as you woulde say Honistone, and it is double coloured, on the one side it is greene, on the other side yellow.

Of the Mirrite.

The Mirrite is a Gem, both in taste and colour like to Pyxhe, which being wroonge pressed hard, giueth as pleasant a smel as Nar-
dus or Spikenarde.

Of the Marble.

The Marble by Greeke worde and name is interpreted greene. There are Marbles in great and huge bignesse, and length: which are of many esteemed and had in reputation for their spottes and colours. The sorte and kinds of Marble are infinite: for not every of them are helwen forth out of Rockes; but many be dispersed vnder the earth, as the Marble with the Lacedemonians, which is both grene and precious: So likewise that kinde of Marble which is called Ophites, which hath spottes like a Serpent, is much esteemed. Of Ophites two sorte are mentioned: the first white and soft, the other black and hard. There is ano-
ther

The first Booke,

ther kinde almost Corall like, found in Asia, hauing certaine blottes besprent vpon it and about it proportionally. There is also a Thebane Marble dipped here and there, and dyed like in maner to golden doppes, and is found in a part of Egypt. There are other kindes also which breed and haue the very rocks to be their shop houses, as y Marble in Corinth, wherof whole Villars and great Beames are made. And there is another Marble called Carristeum verie greene, hauing his name of his god loke, for that it is auayleable to their eiesight that engrauie therein. The greene colour hereof refresheth the eies. Marble therefore is more sounde, more faire, more profitable than any other stones are, with Lead and not with Iron (contrarie to all others wont) all stones of Marble are hewen and cut, which thing is marueilous. For neyther with Steele nor yet with Iron, neyther with Mallet nor cutting Sheares, neyther with Hawe by any force or straining withall, it is subdued.

Of the Melochite.

The Melochite is a greene Gem, much like to the Smaradge, his greene colour notwithstanding is somewhat more thick & grosse: Wherefore for his onely colour, of some it is cal-

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led greene Malme. It groweth in Arabia, and is to seele to verie softe, and in effect verie medicinable.

Of Neforpora or Todes stone.

Neforpora is a Stone of Pontus, verie precious, marueilous white, and as they say, it is found in a Todes heade, out of the whch it is plucked and taken forth, and is purified by lying a certaine space steeping in strong wines and running water, as Diacorides beareth witnesse. In this stone is apparantly seene verie often the verie forme of a Tode, with bespotted and coloured fete, but those vglye and defusedly. It is available against inbenoming.

Of Nitrum.

Nitrum (as sayth Diacorides,) is a Stone but nothing precious or Gem like: it is also verie white, easie to be riuen, and to looke to, it is cleare also. It is called Nitrum of Nitrea, a Region or Coutrie in Egypt. Of this stone many Medicines are made and are digested therewithall, as one principally to take, and rid out of the bodie all filth and annoyances. The dust hereof also wrought with hony doth clarifie and beautifie the face.

Of

Of Onix or Onichus.

Onix of some Onichus, is a stone of Indie and Arabie, hauing colours all aboue it intermedled verie like to a mans naile: wher vpo the Greckes call our naile *Onikin*. That of Indie hath a colour like to fire, & is dyed with white Maines or Zones. That of Arabie is black, yet pied with white Lines or Zones. It hath many kindes as Sardonix, so called for that by comixture of the Onix which is white and Sardus which is red, it becometh but one of them both. It being borne about one, rideth him of feare: and in maner of a Glasse it sheweth a mans visage, as saith Diſcorides.

Of Oppalus.

Oppalus (as saith Diſcorides) is a stone in colour like to verie many, and those cleane contrarie GEMS. For it representeth in some part as good a græne colour as the Smaragde: in some other part it looketh like Purple, and in another part like to a whote Cole as the Carbuncle doth.

Of Orites.

Orites is a Gem black, and in figure round. It hath diuers kinds, wherof one is græne hauing

hausing white spottes. This being worn and hung about the neck of any woman, prohibieth and letteth conception; or, and if she haue before conceyued, it hasteneth hir deliuerie, and maketh the birth vntimely and unperfet.

Of Parius.

The stone Parius is a kinde of the finest and most excellent Marble. This is founde in Para the Iland, wherefore it is called Paritus; it is verie profitable and good to keepe and preſerue all kinde of Dynntments.

Of Prassius.

Prassius, is in maner of an Onyon or Leeke verie græne, and comforteth a wcale and fable eiesight. It is found sometime wth bloudie drops, and sometime with drops that be white. It is nothing precious, neither in any laudable sort effectuous, but onely for a shew to the eies: Wherof the Lapidare hath this Verſe:

Vtile nil afferit nisi qui viri & decet Aſirum.

To no purpose or kinde of good

Prassius the ſtone doth ſerue

But onely that with fresh græne looke,
it from offence th'eine doth preſerue:

Of Pirrites.

The first Booke,

Pirrites is a kinde of stone, yeallow, like to the fire his flame, and in qualitie almost all one with the fire: for the which I suppose it tooke his name, it is stome kindled and set on fire. It also sparckleth, and being hardly holden & pressed in any mans haunde burneth him soze or he perceiuesth it. Wherupon the Lapi dare hath these two Verses.

*Tangi vult leuitor blandaq; manuq; teneri
nam pressus nimium digitos tangentes adurit.*

The Pirrite must with easie hand
And maruellous soft enholden be:
For being prest and helde to hard
Doth burne thy flesh or ere thou se.

Of the Pionite.

The Pionite is a stome thought to be onely a Female, for in very short time and full quickly it conceyuethe & bringeth forth his like, and is an helpe also to such as be pregnant and big with childe.

Of Panteron.

Panteron is a stome of all colours, or at the least of the most part of them, wherupon it is so named: for it is in some part black, in other part greene, in other part purple, and so forth. This is saide to holden a man, and to make

of Stones and Mettals.

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make him invincible.

Of the Quiren.

The Quiren is a stome which is found in Ialandes and Fennes, most commonly in Lapwings Nestes: this is a betrayer of dreames, and of a mans secrets when as he is in sleepe. It being put vnder his head y slee peth, causeth him to speake out all that he hath in his minde in secret wise, and to himselfe onely purposed.

Of Quandias.

Vandias is a stome very vile in colour, but of much vertue as saith Diſcorides. It is found in the Vulture his heade, and is mans friend, for it druyeth from him al things that be hurtfull.

Of the Rubie.

The Rubie is a stome which of some is supposed to be found in the Crabs heade, most commonly red, yet notwithstanding somtimes found in yeallow colour. It availeth against the biting of the Scorpion and Cleasell, if it be applied thereto plaister like.

Of Rhombites.

D. G. Rhombites

The first Booke,

Rhombites is of two sortes, the one which consisteth of Scales, hauing the likenesse of Rhombus, a figure with y Mathematicians four square: hauing the sides equall, the corners crooked, whereof commeth Rhombites, This is very white as Cardane reporteth: there is another of this which hath y figure of narrow Rowler, but coloured and dyed within and without, so that it likewise representeth the figure of Rhombus.

Of the Sapphir.

The Sapphir is Skie coloured or blew, like to the Skie in the most faire weather. It is one of the Noblest and royall sortes amongst al Gemmes, and most meete to be wozne onely vpon Kings and Princes fingers. This for his soueraigntie of the Lapidare, is called y Gem of Gemmes. It is found most especially in Indie, although that sometimes, otherwhere, Cardane sayth, that it is next and aboue the Adamant in reputation: first or last in the degree of those Gemmes that be noble and precious: he sayth also, it is good (if it be not otherwise ouerlaide) to the eiesight, and that nothing in the whole worlde, doth more recreate or delight the eies than the Smaradge & Sapphir doc. Alba:tus Magnus saith, that he

hath

of Stones and Mettals.

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hath proued it twise, that with the onely touching of this precious stone, the partie so diseased, hath bene rid of the grieuous soze the Carbuncle. It is meruelously effectuoues against al venome. Wherefore, if thou put a Spyder into a Bor, and vpon the mouth of the Bor, being shut thou layest the true Sapphir and keepe the Spyder but a verie shorte tyme within the same, the Spyder being vanquished and overcome by such mean of close vertue dieth sodainly. In olde time it was consecrated onely to Apollo: for the which they thought their busynesse in Warres and affaires at home might be the sooner ended, if through such meanes they had enriched and honoured him, who by Oracle in all things those which were waighed made onely the aunswere.

Of the Sardye.

The Sardye is a kind of Gemme red colour: so called for that it was first founde in Sardys, (whose kinde) those especially which are more thin and cleare (for this is something grosse) haue other names: as when it is most pure and cleane, it is called Carneolus, of some(certain letters being chaunged)the Cornelles. Cardane sayth, that this of all other Stones is most meete to engrave in, & to make

D.ih. Seales

The first Boke,

Seales thereof, and he giueth these thys reasons: First, for that it cleaueth not or doth not holde fast to the Ware: secondarily, for that it is easilly carued, for it is but of meane hardnes. Thirdly, for that through cleare humor or vapour it is not so stony dulled or duskied as many other be.

Of Sardonix.

Sardonix, as the Lapidare saith, is bred and boorne of the Sardye, which is the father to him, & Onix, which we before mentioned, in maner his mother. Isidore sayth, it is thre coloured, black about the bottome, white in the midst, & red at the top: It is as fit for Seales as the Sardye. There be fwe kindes hereof seene in Indie. This in working maketh a man lowly and shamefast in his doings.

Of Silonite.

Silonite the stony is seene in Persia, in colour like to the Iasper, or like to a fresh and flourishing greene Herbe. It increaseth and dereaseth euuen as the Moone, taking the Moone herein to be his patern or example, be like so that it consisteth of humor abundantly.

Of Siluer.

Siluer

of Stones and Mettals.

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Siluer in Greke is called *Argurion*, not far from the Latine name and appellation. It is compound of the best and purest Quicksiluer, and of the most white Brimstone, and that which in their mixture and composition, by no meanes is burnt to red or black, as Aristotle rehearseth. Quicksiluer therefore hath this proper and peculiar to it selfe, that it doth not gather togither in maner of curd, or wareth thick vntill it be intermedled with his fellow like acquaintance, Brimstone. Thereupon Aristotle proueth that Quicksiluer & Brimstone are the Elements, that is to say, the Materie and cause of beginning in all thinges liqueable or those which melt, which are comonly called Mettals. Quicksiluer doth much breath forth and euaporate, whose breath or fume doth greatly hurt those, whome it apprehendeth. For it bringeth to a man the Valsie, and bindeth and looseneth within him his Sinewes and Joyntes. Without this notwithstanding, there could be no mixture, neyther in Golde, in Siluer, nor yet in any other Mettall. Siluer therefore hath these qualites peculiarly. It is cleare, it is shrill of sound, easily ductile, a marueilous preseruer of sweete balmes, the Iaspers friend, and with whome the Iasper better agreeth than with Gold. It is also medicinable,

D. viij.

for

for his offall or dust remedieth wounds. Fur-
ther, it taking earth, rustieth: but being newe
rubbed ouer with Sande and Salte, commeth
to his olde colour againe. Isidore saith, that
there is thre kinds of Siluer, Golde & Brasse:
and of other Mettals. That which is grauen
or by any wyse sealed vpon: that which is
wrought, and that which is not wrought: that
which is sealed or copned, as is Money, or goth
for Money: that which is wrought and made
otherwise, as is Wessell or Plate: that which
is unwrought is called a lumpe or bar of raw
Mettall, or some a wedge of Mettall.

Of the Smaradge.

THE Smaradge hath his name of his excel-
lent and fresh greene colour. For euerye
thing that is grassie greene, is properly called
in Greeke Smaron. It passeth both the leafe and
bough of any Tree or plant in this his colour,
and in this poynt alone triumpheth, neyther
is the Sunne by his Sunne beames, any let or
hindrance to this his shew. There is no grea-
ter refection to the eies than the sight of this.
It being polished and dressed, sheweth a man
his liuely Image, wherevpon the valiant Ca-
sar had no greater delight, than in looking on
this, to see his valourious fight, and to behold

in the Smaragde which of them went best to
worke, and was mosste active. Isidore sayth,
that there be. viij. kindes hereof, but the mosste
noble is found in Scithia, the next in Bactria.
This stone sayth Cardane, serueth to devina-
tion, and to tell of a certaintie, things to come,
or otherwise. For that that shall come to passe,
it will never let it sincke or slip out of minde,
and that that shall not, it easilly suffereth the
minde to forget.

Of Sol.

SOL the Precious stone, is in colour like
to the Sunne, and is called Sol, for that it
giueth reflexions of Sunne beames, even as
the Sunne doth.

Of Tin.

TIN after his Greeke name, is called a deui-
der and distinguisher of one thing from an-
other, for all adulterous and countersayted
Mettals it doth betray, and setteth them seue-
rally asunder. It also discerneth Brasse & Lead
from Gold & Siluer. Tin being rarely polvred
vpon Brasen Wesselles, maketh their sauour
more pleasant, and hideth & kepeth vnder the
poisonous rust. Aristotle sayth, in his fourth
booke of Meteores, y it is compound of Quick-
silver

Siluer indifferent god, but of very base Wslm-
stone, and therfore this kinde of Mettall is no-
thing proportionably mixt, but al out of square
compound, for the whiche it looketh so raw, and
hath Siluer his verie colour, but not his god-
nesse. Cardane saith, that Tin descrieth and
reueleth if any poyson be hid, for both it hisseth
and cracketh if it be so, and also sheweth thin
stripes in maner like to a bow. I haue seene it
my selfe when as this kinde of Mettall being
molten in the pit and but a sponefull of water
being cast into it hath floushed and leapt vp to
the top of the house: but a whole Poyntfull of
Werre or Ale being cast in, it hath not once
moued, but laughed by and by. The cause I
may giue that, that Cardane doth applying it
to all Mettals onely Golde excepted: for sayth
he all other (onely Golde excepted) are fertile
and fat. And being thus, lasse at their like, and
refuse the residue. And thus much of Tin.

Of Talcum.

TAIChum the stone is like to Glasse, haing
as it were about it Hilles and Edges na-
turally set in it. This bring dronken (sayth
Cardane) in quantitie as big as a Walnut,
doth maruellously easie and remedie paynes in
the bowels.

of

Of Taraxippus.

TAraxippus the stone as the name giueth,
doth signifie the Horsse his trouble and dis-
quietnesse. It is in colour verie fierie, and it so
shimmeneth especially by night, that the horsse
casting his eyes that way, espieth his like with
a fearefull looke: wherat he stampeth and sta-
reth. Cardane him selfe recordeth, what as
concerning this purpose, befell in his presence
and companie, three yeares before he wrote
his booke de Subtilitate. I was sayth he, in
Ianua, whereas I supped with the worshie
and renoumed man Francis Duarde y Em-
perours Lieutenaunt: when as I had sup-
ped it rayned great showres, I was readie
to put on my Cloke, my Hat and such Uestu-
res, so to defend me from these showres. This
Duarde perceyuing I should be wet or I got
home (as he is verie ciuile and courteous) lent
me certaine of the best Horsse he had, and of his
men as many, to accompanie me. There was
also present with me, and who should also go
my way Lodwick Ferrare. Preparance was
made: we tolke our Horsse and so departed. As
we should go by a certaine way hard by a cer-
taine fornace, we saw in y verie walles therof
a fierie colour, as it were of quick and burning
Coales

The first Booke,

Coales, whiche thing the Horsse hauing espied, would no furder, but drew backward, & waz led with vs to haue gone back, so that we could not rule them. We at the length fearing displeasure such as might besall to vs, for feare of more daunger alighted, & hauing some there to stay them, went our selues nighe & appreched to the Fornace, whither when we came, we might espie a fierie colour, but nothing burning or on fire, which also considering what this shold be, at the last perceived wel inough that it was this Taraxippe, that had so feared vs and our Horsse, and so departing, being thus deſpoyled, we rid another way.

Of the Topaze.

The Topaze as Plinie sayth, is a Gem of grasse colour: although that in Germanie it is found like to Golde. It was first found in Arabie, in a certaine Ilande there: whereas the people Troglodite such as live by Snakes flesh and other Serpents, being compelled thow row verie extreme hunger: and they also beeing on the water or See, driuē thither by tempest, and so both weared and hungrie, digging vp the Rootes of certaine Hearbes, by hap and chance pulled vp this. This Iland afterwards was sought of Mariners and Marchants, and

was

of Stones and Mettals.

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was ransaked where as they founde (haing had of them knowledge hereof) their best Marchandise. After that, for those peoples sake, by whome they had so wonne and done so well, they would never chaunge the name hereof, but after their proper and peculiar speach calld it a Topaze. For Topazē in Greke is as much, as to finde by seeking. Plinie sayth, that it hath bene found of that bignesse and quanttie that Philadelphus is saide to haue framed, and made thereof a Statue or Image in length of foure Cubits.

Of the Turches.

The Turches or Turcois, is of the common sort called Eranus. It is in colour aireslike or like to the Heauens, and loketh cleare also as sayth Cardane. It is called a Turches for that it is onely found in Turkland or amongst the Turkes. This hath such vertue and hid maner in working, that it supporzeth and sustainteth, being worne in a ring, a man from falling of his horse, and is saide of the aboue saide Author to receyue the daunger of the fal it self, and to breake and burst in sunder, rather than the man shold fall and miscarie.

The Conclusion.

of

The first Booke,

OF Ydachides I neede not to write, for that I finde nothing of his prayse in other Au-
thors but this : that in manner Spherelike it hath one within an other. Neither neede I
write of Zeblicū, which is found in Misena, whereof I finde nothing else, but that it auai-
leth against venome. Neither neede I speake of
Zinguites, the ashie coloured stonē; which be-
ing worne about y neck, stencheth bloud: last-
ly of all, I haue not much to entreate of Zeili-
eth, which of some is called and reckned the
stone Lazulus, whose onelye commendation
is for that it purgeth Melancholy passions,
and stoppeth them. But these which I haue
besore entreated of, I therefore entreated of,
and so far forth I speake of them, as it mought
somewhēt mouē men not to be dull or slack in
the searching out of these: for that much pro-
fite cometh to man by them. If I should haue
spoken of all kinde of stonēs, as well Gems as
other: I suppose it would haue required large
and infinite volumes. For the kinde of stonēs
as Isidore sayth, are infinite. But these haue
I gathered with god wil, and brefely. Wel her-
fore gentle Reader fauour vs, and beare with
vs now; as thou wilt haue vs hereafter perad-
uenture to enrich these.

FINIS.

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The second Booke of
the Ægemonie or chiefest
vertues in all the whole
kinde of Plants, and
of his parts, as of Herbs,
Trees, & Shrubs,
after the order of the
Alphabet.



Psal. 135.

Whatsoeuer the Lord pleased, that did
he in Heauen and in Earth, &c.

The Preface to the 25 seconde Booke.



A value moze, and in degré
of Nature higher: In Nobilitie
aboue Stones and Mettals, are
Planis, if thei had their iust repu-
tatiō & were valued as they shold
be. Wurherein is corrupt and de-
praved iudgement (I might call it
abuse, but that this worde is not
so fit and agreeable in all poynts as that other:) and
therfore it is true that the Poet Gualter saith: whi-
lest that we being fastned and set vpon pleasures, do
stray from the right rule of Reason, to satissie oure
munders & to nourish corrupt iudgement, we set most
by that that is leſſe worth: we most esteeme wher-
eſſe estimation shold be, and haue a preposterous
maner in iudging, and an awke Wit in many things,
their preferment. But this he spake (as it semeth)
most of all moued with the Vulgar and cōmon ſort.
For the other kinde of men (whome Tullie calleth
poliſhed and wel addighted in all things) which go-
uerne and stay themſelues by wiſe & prudent mea-
nes, he ſawe (unlesſe they were I can not tell, howe
by ſome ciuill naueſſe bewitched) to recken and eſ-
teeme of all things as they were: And therfore he
may ſceme with al intent of mind fully bent to check
and vpbraide the Multitude, and their basencie in
iudgement, whome the aſoſeſlaide Tullie trippeth
eftſones, but eſpecially in his Oratio had for Cnei-
us Plancie, wheras he reckneth vp a heap of inbe-
ſilities and wayes of halting in all office and duties,
and firſt after this ſort. In the cōmon ſort (ſaith he)
is no perfect knowledge or ſkill, to ſelect or chooſe
E. i. ſeſſy

soorth amongst many things what is heade and principall: there is no sound reason, there is no defart of haung well, there is no industrie or diligence. And in his Oration for Quintus Roscius after this sort. Thus standeth it with the Comons. They esteeme many things by figure & fantacie, but few veritably and uprightly. Further, the selfe same Author in his Office's holdeth him not Heroicall or Princes-like, which leaneth or hangeth vpon them. Wherfore let vs go on, and giue them their naturall, pristmate, and iust place and order in degree: sozalnuch as in the other abouesaide, in Mettals & Stones, all is in their hid & secret vertue, there making abode & stay hereat: vntesse peraduenture thou be moued wyth the goodly shew. Which with y^e Sunnes reflexions and light, moreouer the shimmering airc & the Mettall his purifying moze or lesse, meeting all togither, one helpeth, coloureth & setteth out another: & thou being in loue with so goodly a shew, and brought to it by euill accustoming, giuest consent and so wonne dost becken at it, and wylt say that it is onely proper to the Mettall it selfe: but from y^e haue I brought thee, & set thee in another belse: whereas I speake particularly of Golde, Siluer, and such like, if thou wylt but onely waye of what stock or household they be of. But to returne to our purpose. In Plantes there is not onely occult and hid vertue: furthermore, fresh & flourishing colours, wherewith I perceiue thou wouldest be delighted: but there is in them that nature that cometh somewhat moze neare (than those other doe) to the principall Creature man. For in them is the life vegetatiue or that life which nourisheth, augmenteth & bringeth forth his like, moze apparant also, and in sight more than those other be, which lie shut vp in the earth as dead bodies without life, and haue their maner of encrease or decrease therein, as all other things incensible haue, and are said to quicken or die but vnprouerly: In the Plant

it is spoken on that wise properly & after such sort, as mankind first next after his conception is saide to quicken and continuall withall in reaching by meane of naturall order to his last kinde, vnprefect at the first, by this meane of vnprefection, in the which he lyeth and stayeth in after his conception. 70. dayes, and so long is he plantlike: then the rest of time hath he in part and parcell like, so disposed and ordred of Nature to lay holde on, and to apprehende the other life aboue this, called sensitiue, in the which time so vespent, he seemeth of no greater account or force than other bruite beastes be, whose propertie is (as bruite beastes is also the like) to fecle griefe and pleasure, to inue, to haue sense, and that newly, then begunne by Orgaine or Instrument diversly framed. And then cuen then it becommeth to haue an appetite to that whiche it holdeth good and pleasant, and arcessse or lothsonnesse to y^e whiche maketh against it. All this at that time, (cuen as bruite beastes haue) hath man in that not yet finished, & vnprefect shape or forme. But the other greater and that whiche is his owne, being once perfect, as to perceyue & iudge by sense both inward and outward, to stande in fantasie, and to marke and obserue all ill deserts (wherat also bruite beastes stay at:) but to leaue these, and to procede further, to be mindfull of, & to haue in remembrance or recorde things past, to conferre and applie them with the present time, or adiudge thereby whate is in the time coming: to understand, to better the thought in way easie to be vnderstoode: this diuine power (that I may so say) hath man principally, & that man principally & aboue others that is a man in deede, and not by appellation or name, wherall those other powers that be in the other two kinde abouesaide: but so proportionably wrought, & in such manner sorted and placed, as the thirde number is ouer the first & second, holding and contayning them both in his number and account, but of neyther of them

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reckneth againe in making their accoumpt. The Plant therfore is of the Philosophers reckned in y number of thole natures, that hath life: for in them as Aristotle sayth, is a portion of life, euen as in sauge and bruse beastes, sauing that in these last their maner of life by way of mouing from place to place, by gredie desire to feede and repaſt themſelues, it is more manifest: in thole other by reason of their a-bode and continuauice all in one place (as ſetled hard to the earth, by roote and moſture) and by their more hid receit of necessaries ſuch as maintain them being alſo cloſe and occult, haue given great cauſes of doubted. Anaxagoras being moued (I know not wherewith) affirmed that there was not onely a deſire in them to tarie and continu in their ſtate, but alſo that they had and felte both ſorrow and pleaſure: and his reaſon he gathered of the diſtillation of humor in the Plant his Leaues, and of the Leaues in-crease. Plato ſaith that they be moued and led by appetiſe for the neceſſarie of their prouiſion in nouriſhing. But both of thole Aristotle in his firſt booke de Plantis, reſcileth and reproueth by argument: wherupon we entende not to ſlande. yet may it be doubted for alſmuch as with Theophraſt and ſuch o-thers, rather yea, than nay is anſwered. And they ſeem vs looke in eche their appearance. Doth not the Cucumber hate the Oliv, and where the one is, the other through a certaine malice proſpereth not? Co- trariewife, doth not the Winc loue and embrace the Elme, & proſpereth the better, the nigher one is ſet by another? And as of thole queſtion is had, ſo may there alſo doubtes be made of the other. But let euerie man iudge of thole as they liſt. I had rather be ſtill then haue a doe herein. Nowe to their partes and maner of diuision.

Plants be ſorted and deuided into three parts: the firſt is the Herbe: the ſeconde the Shrub: the thirde the Tres: there are which haue added hither

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a fourth kind which they cal Hukutrex a mean be-twene the Herbe and the Shrub: but it may better ei-ther of the one or of the other of thole tws be called as they are called being greater or leſſe, tha to wan-der ſo farre for ſo ſmall aduantage in them by way of amplifying diuision.

The Herbe is that ſayth Theophraſt in his firſt booke De Plantis and ſixt Chapter which ſpringeth out of his roote well leaued without any body, and beareth ſeede upon his ſtalke or ſtemme as al herbes do, which are bled to the Pot. The Shrub is that ſaieth he, which out of the roote comieth vp in ma-niſold ſtocke or bodie and ſhooteth out armes in his meane kinde of growth, as the Brome and Brier. The tres is that ſaieth he, that from out of the roote arifeſth in one onely ſtocke or bodie, and groweth vp in manie kindeſ to great height: beſide this it is full of booughes, it is full of knots: beſides this it is full of ſlips and ſhootes as the Oliv, the Figge tree, the Wine. That other which they call Hukutrex and make it the fourth parte hath a certaine thinne and ſmall ſtocke: but ſuch a one as excedeth not the thinne and ſmall ſtak of the herbe: as the Rose and ſuch like. Thereupon we may eaſily perceiue that all thole kindeſ aboue ſaiide in that, that they liue through the life Vegetatiue and haue their place of growth in the earth, and in that, that they all liue by heate and humor wherof the firſt (as that which is not much ſpoken of) ſeemeth of ſome to be for-gotten in them; further in their leaue and braunches: and other outward diſpoſitions herein they all agree and are alike. But herein they are ſaiide to diſſer (as all things of ſundrie ſortes do) in thole fourre pointes: wherof the chiefe and principall is their ſtrength or vertue. The ſeconde their ſinell, which to the lea-ned teacheſt their contemperatur: for the odor and ſmell of eche thing doth much bewraye the thing. The thirde diſference is fetched from their taſt or lauor:

E.ij.

as

as the one sweete, the other sower, the one pleasant, the other of sharpe tast & vnpleaunt. Moreover as they haue those qualities which be proper and peculiare to the tast or want them. The fourth is (and that which is most infinite) of their figure and forme in leafe, of their owne figure, of their colour, of their flower, of their fruite, of their stock, which is as it were the prop or stae of the Plant: of the bark, which is the defence (and as I mought so say) their house to lode in: and to defend themselues from storme and tempest: further in the roote, difference is found, and to haue one worke for all, in all their whole composition and mixture. It is to be maruelled how Dame Nature hath vpon the face of y earth (as it were in her Garden or Orchard of delight) for varietie sake so manisoldly varied & multiplied y kindes of colours either simply dide, & scarred: or else chaungably almost in euery plant or thing growing. But the greatest meruaile that outwardly appeareth (and that which y most cunning workman or Painter may follow, but not attaine to) is in the excellent shew and infinite their kinde of flowers. Wherof some be Withe white, as the Lylie: some purple coloured as the Violet and Saffron flower: Some Scarlet red as the Aramanth: some Orange or yellow as the Mariegold: some grasse grene as the Primrose: some be speckled as y Carthatid: some cole black but those (as Authors affirme verie rare) in so much that the lasse blaw coloured flower, as is Calcedonic, hath bene taken of some for black, onely for their most like kinde of apparrelling. So that a man maye see howe Nature worketh in many, as in these and sixt hundred more like, after example so y without any intermedling: In as many and rather mo as chaungable. Wherein if I tractated and did so largely run at roial or launched in seeking out their especialties, as Nature most liberally and abundantly hath bestowed her labour and wrought

wrought in them: I had neede of long time & greater studie herein to followe such exact discourse, but that I meane not, neither doe I purpose it.

Plantes may moreover (to say and continue yet a little in their deuision) so be deuided, that some shal be saide to be of the Garden: some of the Field: some that like well by the Sea and flouds: some by the Sea bancks: other some there be that onely growe in Fennes: some vpon rockes and stonie walles: some in the sands, and there are which are seeme to grow in wels as Liverwoort. Againe some be fruitful, other some barren: some bearing braunches and leaues: some about al these: some of great growth: other of as small: some thicke and grossly set, as the Cyphusse: some as rarely and thinly disposed as the Beach: some full of knots as it were ioynted or deuided as the Reeds: some without any such partici-
pation, but all ouer plaine: as Hemp. Some which spring vp and increase by seede sowing: others some which arise vp of their own accord not knownon how: some most holesome: others some most hurtfull. App to twine vp this thede of deuision vpon some bot-
tome (for it were to long to vndoe the whole skaine) some seeme to haue both sexes and kinde: as the Oke, the Lawrell and such others: some without any such apperaunce but onely one in kinde, as the Palm and the like.

The Plant therefore (for of that name we shall haue great vse) maye by Etimologie of word so derived, be so called, for that it is planted & graft in the earth, fostered vp by his roote and by that nou-
rishment that the roote taketh and feedeth on minis-
tered and put to it by his shourse the earth, and of such daily foode getteth euerie day greater increase. Plants haue such nourishment through the earth and their roote naturally within, and be in euerie their chefe part and all about a like Organick that being engrast whilist they be greene and not to farre gone

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Gene throughe drought in any stocke (onlesse it hath another maner of difference or almost a contrarietie in his qualitie then that others, and thereby not available) are able by secret force of Nature to take and resume againe like life and power, and do as wel in the last stocke as it did being a member or parte of the first & naturall bodie. And here vpon it is that whereas throughe any imbecillitie or let espied and gathered either inwardly or outwardly in the tree, so that it is thereby hindred of his liking and doing well, men in time of yere vse to cut them off, such as are thought to prosper better in another place, and graffe them into a new stocke: and being so cut off, are of a greater continuance (but by resemblance to shew the howe alike) than those small and slyp wormes be, who haue imperfection in their Nature as Waspes, Bees, Emetes and such like, which by Latin wordre are called Insecta: that is, in part and member distinct and seuered, hauing so all this life proportionably and equally besprent throughout the whole bodie. In so much that those so a time after that they be cut or plucked into pieces in euerie their parte so seuered, shewe both life, sense and mouing; but in this point coming behind them, so that being once so disperced, can never after neither in applying their owne parts together, neither yet in fastning or binding them to any body of any their like recure and quicken againe. But now let vs leave this our straying abroad (which maner who so vseth in common conuersation & familiar talke is coumpted and reputed light and a talker: in stile and in endighting any chyng a wanderer from the purpose), and come to our taske: y to which we before settid our selues to: herein requiring the Reader not to accuse vs lightly, and on a sodaine to check and reprehend vs as those which haue entered into y busynesse which requireth long and exact discourse, and haue made a preface after that lost as though we woulde go about

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bout to extricate and weede out what might be said at aventure of all things, not only intending an Aegemonie which we onely promised and is but the chiefe part, but an vniuersalitie which is y whole. Unto whom I woulde that our sentence or meaning were well knowone: that therby they might understand (perceiving also what a prefase is) that I had not greatly squared, if I had pursued many moe diuisions, for what is there so farre of (so that it belongeth to the thing wherof we intend to speake) that may not be added the thing it selfe being once had in hand. But nowe as hastily as we can and as briefly as we can, we minde to bring in other Authors thereby keeping our selues free from blame in this Aegemonie or Suffraightie of things growing vpon y earth: not absolutly or throughly (which thing I woulde to God it were in our skil and wit (neither do I means to giue the cause why: which was inough for Theophrast (as we reade written) who hath laboured all his life time, and that soye laboured, and hath not yet giuen and founde an absolute & perfect end of such his knowledge, who although for his time he hath done well & brought great light and vndid or made naked many things in that his kinde of studie and trauaile, yet hath he gone and passed by manie things without either eiesight set vpon them or meane of acquaintance had: partly soz that the mother of all such greene things as grewe vpon the earth multiplieth euerie ech day with increase, and diuersitie of many kinds and playeth the prodigall his parte: and partly that although man mought by art and incurrance after these attaine or come vnto knowledge herein, yet the race of this life was so sodaine and short so often perilled and euerie eche momēt at death his nod and beck, whiche things all summined and accounted, & euerie day the more he watched in these the more ofter the had of them to be of his acquaintance, euen when as he was olde and

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and lay bpon his deathes bed, now readie to make a farewell of the bodie and soule, began to accuse Nature of Iniurie doing and offence, and fault in pecialtie for that she had so dealt with the Harte and Hinde, the Crow & night Rauen, in prolonging and giuing them so long life (which good gift on neyther ther partes was little or nothiug considered) but to Mankind she had dealt so straightly, and no poynt according to equitie or right reason, in that that she had giuen him such short terme of yeares, and not so short as uncertaine, and sodaine: wherein if she had dealt more equally and had bene mans friend (as she mought haue bene) it had come to passe that our maner of life had ben more profitable: science, or the Arts liberall, (whereas nowe they be rawe) should haue bene much more absolute: perueriance of every thing his cause (now so small) shoud then haue bene more amplified. But now let vs heare in ech Plant his principallie, the mindes of other men, what is found in them woxe, thye marking: And the first in our Alphabet shall be the Almond tree.

Farewell.

The seconde Booke of the
Ægemonie treating of Plants
as of Herbes, Trees, and
Shrubs, perticulerly and
Alphabetically.

Of the Almond tree.

Almonde tree in Greeke is called Amygdale, in Latine Nux longa, a long and straight sooth kinde of Nutte. Of this Aristotle hath these wordes. The Almond tree sayth he, requireth much attendance and diligence to be kept from endamaging and hurt, whilist it is tender and yong. It prospereth not unlesse it be set in good ground, in the which it yeldeth much fruite. It dyeth and fadeth away, whereas ouermuch cold aboundeth. Wherefore his best liking is in those Countries whereas heate reaigneth. It yeldeth two severall kindes of fruite, the one vsed to meats, the other onely to medicine. Diastrides sayth, that if the Fox happeneth to eate and digest of this kinde of fruite, he by and by dyeth, except he licketh in water in the present place, and that immediatly. It may

The second Booke

may peraduenture so be, for that whiche is hol-
some and good for one kind, ofteimes is hurt-
full for another. The same Anthor sayth also,
that that Almond tree which is most sweete
of taste, if it be once bitten or gnatwen of Cat-
tell, it by and by loseth his goodnesse, and be-
commeth most bitter and sorwer.

Of the Alder tree.

The Alder tree (which by corrupt and ac-
customed kinde of speaking they common-
ly call the Elder) is of verie barraine and un-
fruitefull nature, as Theophrast witnesseth:
this is his onelie best and the chiefeſt thing he
hath, in that he groweth ſtraight vp in bodie,
and is in his wood and inwarde Marie very
soft. His growth ſayth he, is in moyst and wa-
trie places, and elſe no where.

Of Aloes.

A Loes, is a precious wood which groweth
in Indie, a wood of moſt ſweete ſmell, ve-
rie medicinable. Cardane ſaith, it hath a great
leaf and groſſe, verie fat, wherout diſtilleth
that kinde of Gunn that is moſt odoriferous. It
is taken alſo with Phisitions for an Herbe
which is moſt ſharpe & bitter, which groweth
in Indie and Persia.

of

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Of Aegraton or good old Herb.

A Geraton hath one and the ſelſe ſame name
both with the Grekes and Latines, and is
a ſmall shrub, verie full of yong ſhootes and
ſips. It is like Origan or Marigolde, & hath
his flower alike coloured as ſaith Diſcorides
It may be thought that it hath that name, for
that it preſerueth a great time without loſſe of
his vertue, or not being otherwife hindered by
ſickneſſe and age.

Of Agarick.

A Garick, as ſayth Diſcorides, hath both
Male and Female: and is in efficacie or
effect ſuch, that it maye be applyed to all ſick-
neſſes, ſuch as the ſick person muſt patiently a-
bide, whether y it be uſed with water or wine,
in whiche ſoxt it is moſt conimonly miniftred.

Of Agrimonie.

A Grimonie, of Mesues, is named Maud-
alen, the Latine worde is Eupatorium. It
is a ſhort shrub, & of no great or iuſt height. It
hath his leafe parted as it were fiue portioned.
The decoction hereof, ſaith Diſcorides, or his
pouder dried is an excellent remedie againſt
the oppilacion of the Liver & Spleene, by reaſon
of

The second Booke

of sleume, and is taken either the Herbe it selfe alone, or else sodden amonge with Wine.

Of Annet or Dill.

Annet or Dill is an Herbe whose seede as Diascorides sayth, may be kept by y space of thre whole yeares next after it is gathered, without losse in any point of his operation.

Of Anise.

Anise hath the like vertue that Dill hath, but in sauour and tast, it is more pleasant and sweete. It commendeth vnto vs the god heath and sweete, and bewzaith the contrarie.

Of the Apple tree.

The Apple tree is of god sounde bodie, of wrinckled bark, and in outward Cote verie full of knots. In flowers at the spring time verie beautifull, in sweetenesse of fruite in the Autumnne almost not comparable, in fruit and increase verie wonderfull, and vnder this one name it hath infinite kindes. Plinie sayth, that vntesse it be often cropped, and rid of superfluous and troublesome boughes, it will sone war barraine, and leaue off fruit bearing. The same Autho: sayth also, that the fruites hereof must be gathered in faire weather, vntesse that they

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they being laid vp with outward plentie of accidentall and airie humor, dos by and by rot: he monisheth also that they be gathered before they be full ripe, for their better godnesse than being preserued.

Of Artichoke.

A Richoke the wilde, most commenly called the Thistle, is an Herbe wrought and fashioned on euerie side in maner of a sting, or Spearelike, and hath in the top of his stalkie or stem, a certaine heade wherin his seede lyseth. It flourisheth and liketh best, in those places that be least frequented or nothing looked to.

Of the Balme tree.

The Balme tree is rather a kinde of shrub, then a Tree, and may well be counted of that house for his lowe and humile kinde of growth: for it heightheth never aboue two cubites. The Timber hereof is called in Greeke Xulobalsamon, his fruite or seede Karpobalsamon, the juice is called Vpobalsamon, bicause the bark of this Tree must first be stricken and hewen with Iron wedges, before it yeldeth any fruit, whereby it being so wounded, by and by dropeth and distilleth a certaine humor, in a maner

The second Booke,

ner tearlike, which humor thus issued through the coldenesse or other affection of the Aire about it, drieth to a kinde of Gum. Plinie preferreth this his smell before all smelles. But herein good heed must be taken, least we match and march with the græke Sophister. And the same Plinie sayth (as also Theophrast doth) that it onely groweth in a certaine Dale and Valie of Siria, which Valie hath his whole compasse in a maner in two onely Croaues, and hath bene y possession of long time of two sundrie and severall Princes. Whereof the greater was supposed to be in contents. xx. Akers: and the other lesse.

Of Barley.

Barley, in his excessive Drought differreth from all other our kindes of graine, and is called in Latine *Hordiu*, as if you would say Aridum, hard and drie. It is never solwen but upon such kind of earth, as is drie. Plinie saith, that amonge all other kindes of corne this is last solwne, & with the first reaped: that whiche also experience with vs here at home teacheth,

Of the Beach tree.

The Beach, saith Theophrast, groweth on ly in rough places, and most commonly v-

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pon hills. It hath many and sundrie kinds, of some accoumpted soure, of othersome sweete. In name all one, but in fruit bearing euerie one disagreeing. One of his kinds beareth a sweete Mast or Acorne (as the Oke or Chestnut doth) and of some is taken for the Oke. It is called of the Greckes *Phago*, bycause in y former time men liued herewith, & had it in stead of breade. This kinde as Plinie sayth, is after a sort hattie Lockit, almost growing out of fashione. It is nothing solide or massie, but much porouse: and therfore of the lesse endurance, as saith the same Author. Of this kinde of Wood being brent to Ashes is made Glasse, Arre, herein playing the Workesman.

Of Beete.

Beete, is a Gardaine Herbe, and in god plentie with vs. Therof are said to be two kinds the one white, and the other blacke: both medicinable. Aristotle saith y vpō his roote (as vpō any stock) any yong set, or slip maye be set and graft, and through the roote his godliking in growth, may be brought from his owne nature into naturall parentage with the Tree.

Of Bearefoote.

F. J.

Bearefoote

The second Booke

Barefoote, is an Herbe whote and moyſt, in the firſt degrē, as the Phisitions ſay: and is uſed of them as a remedie to the ſplenē, and to giue the vitall and liuing ſpirites more eafe and loſe paſſage.

Of the Beane.

The Beane ſayth Theophrast haſt hiſ manner of growth thus. Hiſ roote is thick and groſſe: ſomewhat moze deeply ſet than the Roede hiſ iſ. In the length iſ iſ indiſſerent, ſomtime four Cubites high. It giueth fruit by maner of Celler: one onely in one part of hiſ Huske. It iſ in hiſ chieſt brauerie, and likethe beſt being ſowne in moyſt grounds, and eſpecially in the Fennes and ſuſh like. It iſ alſo ſaid ſomtime through the rancour of grounds to come vp bnsowne. The Pithagorians condenmed iſ, as y which was not meete to meat. For ſayd they, it dulleth and makieth groſſe ecb ſenſe and ſpirite. It alſo cauſeth and exciſeth vp in ſleepe horriblie dreaſes. Varro thought iſ was forbiſd for that as he ſayd, the ſoules of the deade were thereiin placed.

Of Betonie.

Betonie iſ a water Herbe which for hiſ ſingular colde worcking and growth alſo, in colde

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colde Countries and places iſ called in Greeke *psikoropha*. It remedieſ ſayth Diaſcorides the conuſed Gall.

Of Birdes tongue.

Birdes tongue, iſ an Herbe whose chieſt worcking iſ to prouoke menie, and cauſeth moſt ranck ſeede. It figureth the tong ue of a Birde, wherof iſ hath hiſ name.

Of Borage.

Borage, the beſt that iſ hath, as I ſid. ſayth, iſ as I finde to engender god bloud, eyther ſodden among oþer things, oþer taken raw by iſ ſelſe.

Of Bindweede

Bindweede, of ſome Withweede, iſ an herb verie noylſome oþer hurtfull to the other fruits of the Gardaine. It hindreth their growth, and troubleth them with the inwapping and circumſcription about y other their ſhem oþer ſtak.

Of the Blackberie tree.

The Blackberie tree, iſ after hiſ ſoſt buſhy, bearing that fruit that eftſones refresheth the ſhepheirde, he being in the field, and often contenteth hiſ luſt. This hiſ Leafes oþer con-

F. y. ring

ring is said of Diſcorides to destroy and kill
Serpents.

Of the Bremble.

The Bremble, of some is called Bucephalus, of other some the water Bremble. It is of two sortes: one the field Bremble, which most commonly groweth in waters: and the other Gardaine Bremble, or sweete Bremble, which hath a verie good smell. They of Thrace and those which dwel about the floud Strimon, feede their horse with y groene growing Herbe or Leaf of the Bremble, and are said to be marueylous sat therewith.

Of Britānick or English Herb.

Britannick or English Herbe, hath the very
ooke of the greatest horrell, but in colour a
little more black, somewhat mossie or mealie.
The best saith Diſcorides, that is founde in
this Herbe, is his juice, verie wholesome and
profitable to many things.

Of Brome.

Brome is a Shrub, whch of some is called
Mirica for the bitterness of his salt. It
groweth in stonis and barraine ground, and in
such places wheras no culture or care of ground
tilling

tilling is had. And his onely presence is a thowſone or evident token of barraine and dry
ground. It hath his boughes flouriſhing as
well in the winter tide as in the Sommer.
His flower yelow, and Cod blacke, both of
noysome smell, and of bitter taste. Yet in wo-
king, saith Diſcorides, it is verie wonder-
full. For his Leaf or flower being sodden and
boyled among with running water, brideleth
and keþeth away swelling of the Splene. It
hþelþ the torchache, and stencheth the flowing
of the bloudie Flit.

Of the Bulrush.

The Bulrush hath one kinde, which of some
is called Honnes brow: The Romaynes
call it Sea Bulrush or Manuad: And it hath
two kindes: one which hath a square top or
crownie verie blunt withall: and the other is
rather spearelike and Sharpe topped. This
last saith Diſcor. intermedled with drinke,
bringeth on salt and sound sleepe.

Of the Burre.

The Burre of the Greekes is called Philan-
thros, mannes friend, for that it coueteth to
catch holde and to cleave vpon man his Gar-
ment holding fast by such kinde of roughnesse

as it hath.

Of Cammock.

Cammock sayth Theophrast is an Herbe
thoroughly beset with Prickle, and is one of
those that continue but for one yeaire, or for the
Spring time, Sommer and Autumnne: and so
fade away. His lease is like Rue. It groweth
in such ground as is tilled, & especially where
as Corne or such like graine is most ranke. It
is plucked vp by his roote, then when as the
earth through the Sunne beames is feruently
hote, or else not. In some place for hindring
staying the Husbandman it is called Rest har-
row: in Cambridge shire Tathine.

Of Cammomill.

Cammomill, is an Herbe vsed of Phisit-
ors to purge the head, and to emptie it of
superfluous humor, and other grosse matter.
Auicen sayth, that there is three kindes hereof.
One which hath a Hassfron flower: another
whose flower is as it were Purple coloured:
the thirde is white. This hath that laudable
preheminence for that the more it is frod and
kept vnder, the moare a great deale and the bet-
ter it commeth vp and prospereth.

Of Capers.

Capers or the fruit which is called Cappa-
ris, is so derived from the Greke name,
for that it hath a round head in the top of his
stem. His best liking is in dry & stony ground,
and is called of the Phisitians the purging
Herbe, of some it is called Dogges Bramble,
of other some Dogges Apple, of other Hares
heart. The Mages call it Pencheron.

Of Casia.

Casia, is one of those sorte which haue their
preheminence and are had in price for their
odoriferous and pleasant smell. Which sayth
Plinic) hath three kindes, in no point one co-
loured like to another. For the first is white,
the seconde red, the thirde almost blacke. The
first is of least value, for that it soone rotteth,
and is consumed and eaten of Wormes. The
best is tried thus: by savor or smell, tast and
colour. It groweth in Arabia. His stalle or
bodie sayth Theophrast, is somewhat grosse
or superfluous, representing therin stripes,
small and long, not much unlike to Linewes.
It hath a bark and rinde but most difficult to
be pared away. It is cut in the bignesse and
length of two fingers, or a little moare: and

F. liy. that

that onely about the uppermost and most tender twigges, and is after sowed vp being so cut whilist it is fresh and græne with some strong binding, the binding most commonly being of an Ore his hide. The true Casia we haue not, neþher the true Cynamon.

Of the Cedar tree.

The Cedar tree is in Leafe like to the Eye prouse: his Wood is counted precious, and is long endurable for that it neyther harbozeth Moth nor Worme. Whereof (for this such his goodnesse) the Pillars and Beames of Pallaces Houses and Pallaces, likewise of Temples are made hereof. It groweth in Affrick, Crete, & Siria, and especially vpon the Mount Libanus. Rabanus sayth, that it is the verie Ladie and Queene of Trees. Theophrast sayth, that it is of marueilous highe growth, verie light, straight vp, about the bodie with one wein of knot. And aboue al places saith he, that beareth the dehest, and is of grænest leaſ that is in Corſica. From thence is brought that fineate pouder which is called Cedria; which they vſe to bespreue vpon Garments, vpon bookees such like to preſerve them from worme eating.

Of Cerfolie.

Cerfolie, is an Herbe in operation and working in a maner fiery. His best is, saith Diſcorides in that that it being wrought & tempered with Virgins Ware, remedieþ all kinde of ſwelling.

Of Cetewale.

Cetewale, is an Herbe whose roote the Philſitions vſe to gather in Sommer, and beeing then dyed indureþ in god caſe thre whole yeares next after.

Of Centorie.

Centorie, is called the bitter Herbe, for that it is most bitter in tast: ſome call it the gal of the earth: his working was first knowne by Chiron the Centaure, who vſed it first in Medicine.

Of Celedonie.

Celedonie, is an Herbe which beareth a haſtron coloured flower, whose flower also gathered and helde in the hande dyeth, and stayneth the gatherers hande. Plinic sayth, it is then in his best iuft, when as the haſtollow abydeth and buildeth amongſt vs, and

and seruech the Swallow (as the same Plinic and Aristotle also doe witnesse) to great vse and purpose. For say they, if at any time by any mischaunce or fortune, hit yong be hurt or perilled in their eyesight, the dam goeth to this Herbe, & preseth forth his juice, which being so done, she annoyngeth it about their eyes, and so restorozeth them to the better and their former state and case againe.

Of the Cherie tree.

The Cherie tree sayth Theophrast, height
meth and matcheth with any in that poynt what so euer. It somtime reacheth sayth he, to 24. Cubites, his leaſe is like to the Medlar, ſa-
ming that in handling of it, it is ſomewhat more rough. His flower is white, which ha-
ving gotten full ripenesſe becometh bloud red.

Of the Cinamon.

The Cinamon ſhouteth forth out of a yong ſet or ſpring in bignesse about two Cubits. It groweth in Indie and Arabia, as Theophrast mentioneth, and is called Cinamon, for that it hath his top as it were folded or platted. It is of aſhie and diſkie colour: his Leafe is like to wilde Maioram. It neuer ſinelleth till it be thoroughly drye. It groweth amongſt

Wyers

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Wyers and verie hard Rocks, and is gathered with much paine and difficultie. In Fables we find that this fruit is ſound in the Phoenix nest. Theophrast ſayth, that is of the beſt godneſſe which is next to the twiggs and top, and that is leſſe good, which is next to the roote.

Of the Ciprous tree.

The Ciprous tree is ſo named of y Grekes as Isidore ſaith, for that in his growth and especially beneath about his roote, it figureth the Pine Apple tree, or that figure which the Geomitricians call Conus. It is ſinguler in ſweete ſmell. And for this purpose they were wont in olde time to burie their dead with the wood hereof, hereby thinking to keepe vnder, and to ſuppreſſe all ill ſmelles and ſauours of dead Carcasses.

Of Cokkell.

Cokkell is an vnyprofitable Herbe or rather (to give him his right name) a hurtfull weed which will alwayes be medling with the pure Wheate, and doeth often choke it vp, and hindreth his growth: So that the old Proverbe is herein verified: the ill weed ouercometh the good roome.

Of

Of Coltes foote.

Coltes foote of some is called Bethicon, of the Egyptians Suartha. His leaf is like to the Iuie leafe. It ariseth from the roote direct and straight vp.

Of Coriander.

Coriander hath his name common wch vs and the Greeks. For it seemeth to be so called *apo ton koriou*, of plentie of seede, wch seede being taken in sweete wine, poureth a man to much benerie. But this being after this sort drunke without moderation or reason in so taking it, causeth phrensie and madnesse.

Of the Chestnut tree.

The Chestnut tree is a verie tough wood, and so massie or sound, that it maye be the principall Beame in all buildings. It is so serile and ranke in yong shote and slippe, besides this in budding and giwing of flowre, that being once cut or hacked in pieces, will be the better for that, and bid so much the more. It is called *Castanea* in Latine *quasi* *Castraria* a Castrando because it is so often lopped or gelt, or because it is first opened before it is rostted in

the

the fier. Some saye that those kinde of Coles wherewith the Smith mollifieth and woketh his Iron are made with this.

Of Chastlambe.

Chastlambe or Agnus castus hath y flowre and seede that being digested of vs, openeth forthwith the pores of the boodie: consumeth and dryeth vp that naturall moysture within. Diſcorides sayeth that with ſo working, it maketh men challe.

Of Croptoe.

Croptoe of some is called *Vacinium*, in Greeke *Iacynthos*. It hath a leaf like to *Poerret*, a handfull in height, in brede it is leſſe or more ſmall than a Maidens finger. His colour is greene as y precius ſtone is of y name: his top is full of purple flowers. His roote circle-like or round. It being drunken ſaith Diſco, with Wine purgeth the Gall of his ſuperfluuſneſſe. Of this Herbe y sundrie fables haue ſprung vp with y Poets. One that it was firſt a Boy entierly beloved of Apollo, whome he at a time by a certaine mischaunce ſlew, whiche thing done in his furie (leſſe that with his death his memorie ſhould alſo die) he turned him into this kind of Herbe or Plant. Another

is

So that it sprang vp of Ajax bloud the most valiant Captain that euer the Grecches had. And for the remembraunce of so worthie a Knight or rather Pincelie and Heroicall person, the Gods are said to haue giuen to this Herbe two baynes, figuring and evidently shewing these two Letters A. and I. with vs it is commonly named as we said before, Crowtoc.

Of Crowfoote.

Crowfoote of some is called Astrion. The Romanes in their phrase of speach call it bloudie lease. It spreadeth sayth Diascorides, all abrode vpon the earth, rather than by anye meanes it shoud heighthen. His lease is cut about or bepynked. It beareth yelowe flowers, called Goldknops, and wheresoeuer it groweth (whosoever list to dig vnder and about it) shall neuuer finde his roote without great stroke of humour and water, like as in Camomill.

Of Cresses.

Cresses wþtþ the Egyptians are called Moth. The Romanes call them Nasturcia. This kinde being drunken sayth Dial much aualleth and is a certaine remedie against serpentis. The Persians vied it as the best Salter that they had in al their feasting and banqueting

ting. It aualleth much to memory, wherof avaleth this Prouerbe: Eat wel of the Cresses.

Of the Cucumber.

The Cucumber after Plinic groweth both in the Gardaine and in the fielde. It is of those sort sayth Isidore as also Theophrast, that chaunge their lease and stalke often.

Of Cinkfolie.

Cinkfolie or fwe leaved grasse of some is called Pentadactylon, or Asphalton. The Mages call it Ibis claw or naile: some cal it Mercuries finger. His lease is like to Mynt, and hewen or hacked toothlike, in maner of Haw. His flower is yelowe and somewhat pale withall. It groweth in moist and watrie places. It is ministred often of the phisitions with Lusters and Purgations.

Of Daffadill.

Daffadill, some call Anthericon, the Romanes Kings spare. It is in his stalke verie thinne and light, and beareth his flower in his top: it is of plentifull roote. It being ministred medicine like, remedieþ the Serpentis King.

Of Dictamus.

Dictamus is an Herbe which groweth in Crete and is very wonderfull in losening & unbinding the straights of the bodie. Tullie gathereth this to be true by the maner of the Deare or Harte, who being stricken in the rid with anye Dart or Arrowe, so that it sticketh hard fast: they streight wayes hant after and hasten to the water bankes of the Fen where this Herbe groweth and finding this, eatch it as a present remedie to haue therby helpe in such a distresse: which Herbe being once eaten, they shake out the Dart or Arrowe out of their ribbes as they list.

Of Dill.

Dill some call Anis. The Egyptians Arafchis. The Mages after their tongue, Dogs head or Houndes locke. The Arabians Mercuries brode. The Romanes as before Anis. Diaescorides saith, that it hindreth and hurteth the god vielight being often taken, and is a hinderance to issue.

Of Dragaunce.

Dragaunce is an Herbe so called for that it is bespotted and is specked in his colour much

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much like to a Snake: representing the verie Viper or Dragon, which Herbe the Viper it selfe standeth in dreade of. Of some it is called Colubyne, for it hath hys flower purple coloured: it is also clouen and sharpe as the Serpents tongue is. It is blacke in the middest of his flower. This sayth Diaescorides, hauing his roote dyed and beaten all to pouder & confect also with water of Roses beautifieth and cleareth the foule face; as being with other things handled helpeth otherwise.

Of Dragon.

Dragon the greater and the lesse. The greater of some is called Aron, Iaron, Iaron. The Romanes call it Serpentarie. They groweth only in shadowie places; and such as be hedged, so kept away fro the Sunnes heate, which thing it cannot abide. The lesser hath white spots, and those little, his stalke straight by; and his length about. 15. Cubits.

Of Dwale.

Dwale is called in Greek Strichnon Ipnoticon in English simple Dwale. It is a kinde of shrub sayth Diaese, which groweth nigh to the Sea, verie abundant and plentifull in yong sprouts. It is maruellously effectuus to bring

a man on sound and fast sleepe. There is another kind of the self same name which is called mad Dwale. Which being drukē sheweth wonders by a certaine false shewe of imagination.

Of the Elme.

The Elme is a tree whose wood or timber is yellow, verie sinowie & strong. It is called of some all heart. It is used and occupied principally about magnificall or beautifull gates. It is then best of all riuens, clouen and cut in sunder when it is moist and greene, and wyth more difficultie being once drye. Theophrast sayth, that it is in his kinde verie barraine. It only beareth a certaine Grape, but nothing else. It is one of those kinds that putrifie and breede wormes.

Of Esele.

E Sele of some is taken for Ciebright: this hath his leafe verie thinne and plaine. It is not of so fresh a greene colour, or of like looke, as many other plants be: but this it hath above them, for it being pressed, doth giue a very daintie and most medicinable iuice or humor, not much unlike to milke. Diascor. sayth, it purgeth fleume and other such superfluities of like nature.

Of the Elder tree.

The Elder, saith Isid. is verie softe hit handling, and of verie small heighth or growth. Herbes are made certaine kinds of instruments and especially a kinde of Symphonie whiche the common sorte call a pipe: the learned and more clust kinde of men name it a Duleimer. As the abouesaid Author, Iwincelseth, in that his tractate of Muscalle instrumentes. It hath boughes thicke and grosse, verie plaine and well compaert with all in his outward appearance. But within they are verie hollow, and haue nothing else but a softe Marie, which is commonly called their pith. Plinie sayth, that if the middle Barke or Rinde be pared or cut somewhat more toward the upper part of his stocke or bodie, than towards the nether part, or contrariwise, so it will after wards augment either upward or downeward, with spreading forth of his armes or braunches after that sorte.

Of Fenkell.

Fenkell is an Herbe of the Cardaine and fieldie common to them both, but not so common, as esseguous. The Latine word signifieth, that it shoulde be sharper of the eysight, & Diascorides also sayth, that the iuice of this

The second Booke

Herbes roote quickneth the eyes. It is called of the Greekes *Marathron*. Plinie (as also Isidore in his ruy. booke saith) that the verie *Serpents* (if nothing else did) were sufficient to Roble & to cause this kinde to be well reckened of, for that through the onely taste or eating hereof, they shake off many sicknesse, and thereby keepe away, or of from them weake & olde age.

Of the Fig tree.

The Fig tree, is of no high growth, neither nice in bodie, but grossely set and thick, all his ~~le~~ and not so plaine, as wreathed & wrinckled: the colour of his Leaf and Rinde somewhat more wan or pale: his flower Medley-like. It is called *Ficus* in Latine a fecunditate as some say, for such fertilitie as it hath and increase: for so soone as his fruities, those that be all of one time in growth begin once to ripen and are pulled or plucked therrefro, it straight wayes with no lesse abundance shoteth forth other. It hath that humor (as it is said) that is like womans milke. It hath also that vniuers and Oylie nature in taste and smell, so unpleasant to the Bull, that there is no better bit or Bridle to stay and quiet him, then to bring him to the Fig tree, whereas he may haue but onely sent and smell hereof, and being never

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so ferre, is sooth with famed. It hath diverse appellations and names of diuers Regions & Countreys. There is one kinde saith Theophrast in Indie, which even from his boughes or branches giueth yarely roote. There is another Fig tree called *Egiptiaca*, which in wood and fruit bearing, is like the other: but in effect and manner of working is contrarie both to this kind and to all other: for it being thrown into the water, it straight waye descendeth and sinketh to the bottom (and that which is most to be maruelled at) after that it hath bene so a long time drowned, and hath every parte or porre full of water (at which it should seeme to be more ponderous) it then ariseth vp againe to the waters top, and so keth ouerlie and aboue the waters highest superficie, and swimmeth as Saint Augustine saith, as all other kinds of Timber do, aboue.

Of the Fir tree.

The Fir tree saith Theophrast, hath this one maner and custome peculiarly to himselfe, that being cut, eyther hindred or hurt, by any storme or tempest in y lefft side of his stalk (whiche kinde of stalke it hath both light and smooth) it by and by taketh hart a grasse, and groweth round about and garland like, a litle

G.ly. beneath

beneath his top: which some call leaping about: other some the daunising of the rounde. It is in colour somewhat black, to feele to hard above measure. Wherof the standing Cups of Arcadic were wont to be made. And this surdex it bath peculiarly, that cutting þ boughes without shill, or hurting the toppe, it forþwith dyeth.

Of Firſe.

Firſe or Gorse, is a most sharpe and thornie kinde of Herbe, growing in Wodes, Forreſts, Desarts and in ſuch grounds as be moſt impedie. It is ſaide to pæck and wound the ſeate of him that paſſeth by, and catching holde of ſome part of a man, ſome pierceth to the quick. The common ſort call this daungerous herbe.

Of the Frankincenſe tree.

The Frankincenſe tree is herie plentifull in boughes giuing. In leafe it is like to our Rue, having þ it is much more ſmall. It is in colour as greene as Rue, in rinde, þ bark as ſoft as Laurell. The tree it ſelfe hath ere now bene called Libanos, & in Greeke Denari libanos his Gum or teare. Libanotos of Galen. Eripedes again contrariwife uſed Libanon for the teare: and Libanotos for the tree. It is ſo ſably

with þ Greckes that it had his name of a yong man, and the ſame an Assirian, whose name was Libanos, who afterward was turned into this kinde of tree, whome certayne eniuious persons ſue perceiuing him ſo ſerious in worſhipping the Gods. (For the which their malice being not long after acquited and reuenged) it was afterwards and hitherto iſ holden in opinion that there was no better nor moſe acceptable ſacrifice to the Gods than Frankincenſe offered vp. There is a certayne Manna of this Frankincenſe, which Plinic will haue to be þ pureſt of this his humors drops wrung forth by great preſſing. There is also a certaine ſmoke in this, ſweete and pleauant, after that it be burned, as there is also of Mirrhe.

Of Fumitorie.

Fumitorie of the Egyptians is called Lynx of the Greckes Κρόνος, with the Latines Fumus terre, the earth his fume or ſmell. It is a buſhie or thublike Herbe like to Coriander his flower, white or moſe like Alſhie colour. Diſcorides ſayth, it letteth the hayzes of the eye liddes, being pluckt away to grow again, annoiſted and layde with Gum. It is in his best workeing, then, when as it is greene.

Of Garlick.

GArlick, hath his name of his strong and vnpleasant smell: because it smelleth saith Isidore so strongly, and with that so lothsonly, that it taketh away, & bereaueth for a time the god and swete smell of all other things. The best that it hath, is that it is god of encrease, For euerie and eche coate of his (those I call coates which are as it were on both the sides behemmed and parted, and are as it were in severall corners of the house, but yet in house and so by that meanes all one) set in the Garraime or otherwhere, will some come by and much prosper. Which thing the Onyon as Aristotle saith, halteith in: for that is set onely by whole heades, & so commeth by or else not.

Of Ginger.

Ginger in Greke is called *Zingiber*, it groweth in Arabie, his growth is by many and infinite small rootes: in smell and favour not much but he doth happen. Chose saith Di-ascorides of these rootes hereof these. Take them for the best and principal, which haue not bene eaten, neither gnatwen with wormes: for they haue their wormes also as al other rootes haue,

Of Gladiolus or Swoerde herbe.

Gladiolus, his form and proportion of leafe is like to hedge, his flower yellow in a maner like to the flower Deluce: some call it Arion, some Swoord point or edge tole: other some cuttle hast. The Romaynes as before. It groweth for the most part in the field. It hath a double roote one placed & settled within an another. This his roote saith Di-ascorides, being taken in wine prouoketh and stirreth vp to Venerie.

Of Grasse.

Grasse of some is called Asyphylion. They of Affrick call it Eball, the Egyptians Anuphi, the Romaines Cattailles meate. His growth (as what it is also) is verie wel knowe of all men. Herein lurcketh the Serpent, and hydeth himselfe safelly. With this all beastes and Cattell of the field do live. It helpeth and remedieith, saith Di-ascorides all hinderances and stops to vaine. There is a kinde of grasse in Babilon, whiche is like Cane or Reed, which being fasted or eaten of, killeth the Cattaille, and it groweth by the highe way sides on euerie side as they tourney. In the Hill Parnafus, there groweth another kinde of grasse

grasse more thicke and ranke than the other, & of better size; for it beareth a leafe like Juie. In Cilicia there is a kinde of Grasse which is called Heracha, and of the Egyprians Apap, which groweth in hedges about walles and vynes: whose leafe is like Mercuries Herbe, and as full of Briesles.

Of Grunswell.

Grunswell in Greeke Erigeton, it groweth vpon walles and Tileshads, and is hoare like to an olde mans bearde. It hath a dusky flower. Diascorides sayth, that his stalke being boyled in water, and afterwards druncke wth wine, doth easie the soze grief of the stomack.

Of the Giloffer.

The Giloffer is called Gariophilus, his flower of al other flowers is most sweete in smell. There be many kinds of Giloffers, althoughe but one name for the all. There is also a tree of his name called. Geu of othersome Benet, which hath fruit in tast like y Peppercorn.

Of Hares foote.

Hares foote, of some Hares commyn. It groweth in Gardaine Alyes. And is as Diascorides saith, a singular Medicine to kepe and

and defend the inward bowels from swelling.

Of Henbane.

Enbane, hath the name to be a cause of madnesse or surie: Isidore sayth, that it killeth and bindeth the spirites: The Herbe it selfe hath a top or small heade. In olde time, vpon the Crowne or Myter of the high Priest stode a flower right vp on the top, not much unlike this Herbe, about a finger in heighth, supereminent, & vnderneath this, in the lower part of the garland or Myter, round about his Temple or Forehed, there was a golden circle in thre sortes ordered, and set vpon, the whiche stode with yellow flowers from one side to another. We must gather that something was figured hereby, and that the high Priest or Bishopps were not on this wise ordered for nought

Of Horse taile.

Orsetaile but more commonlye with vs called Catnes taile, of the Greekes Hippiris of the Mages Saturnes stode. It groweth in waterie places and those softlye dighted and banked about. It creepeth vp by stalke aloft, and reacheth ouer his neighbours head, coueting and preasing as much as it may to be the higher. In his top it figureth a taile to looke to.

And

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And thereof had it his name. His roote is tough and berie harde. Diasc. sayeth, that it is a soze binder, and that it stencheth eruption of bloud.

Of Houselike.

Houselike in Greeke is called *Acizoon*, as you would say, always aliue. It is alwaies greene and well liking, and for his endurance is resembled to Ambrosia: for his colour to the Marigolde, for his roundest or figure to the Bullocks eie: In somuch that the Romaines call it Iupiters eie. It hath a fruitfull leafe in the bignes of a mans thumbe: in the end therof it is sharpe or like a tongue. It is given to drinke sayth Diascorides against the biting of the greatest kinde of Spider, and that kinde principallye which hath the moste lobites, as some be thise iointed. There is another of this name, but it is lesse, and is called *Acizoon* to *Mikron*, or with the Romaines *Vitalis herba*, or *Semperiuua*. Semigreene. It groweth vpon Wallies and tled housen and is many wayes medicinable. Diascorides.

Of Humlocke.

Humlock in Greeke is called *Koneion*, with the Egyptianes *Apemphi*; in Latine *Cicut*. It hath his stalk and stem like Fennell.

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His flower is white. His seede like Anise seede, but more white. It is one of those kinds of plantes which destroye and kill as soone almost as it is taken. Wherewith as we reade Socrates the god Philosopher died soorthwith, after that he had bene once caused and compelled of malicious Judges to take y Cup wherin the iuice hereof was poured, and so to drinke it off. Diascorides sayth it killeth through extreme colde, vanquishing and extinguishing all naturall heate.

Of the Herbe Facinet.

Facinet is an Herbe having a purple flower. It tooke his name of a certaine noble childe, which among the Syrtes in a Pasture there was found dead. So the childe his funeral gaue name to this Herbe. His colour is properlye herie, bespotted among with purple and red. It hath a certaine flare lyke Snowe. Of these h.colours were the Priestes robes of, as we read in the old law.

Of Fsope.

Fsope is an Herbe of meane growth, but of much vertue, and principallye in purging the Lungs. Wherefore in the olde law sayeth Isidor,

Isidor, by a bunch of Isope, they woulde be besprinkled with the bloude of Lambes, whiche woulde be counted and reckened cleane.

Of the Juniper tree.

The Juniper tree is so called of similitude and likenesse to the fire. For in Greeke signifieth the fire: or as some thinke it is so called for that in his maner of growing it is like that figure whiche the Geometricalians cal Pyramis, we may say shapely topped. Or as other some say, it is so named for his good and long maner of retayning and keepeing fire, insomuche that if Coales of fire be raked up, and inwrapped with the Ashes hereof, they continue as they saye, unextinguished by the space of a whole yeare. It groweth sayth Diſcorides, in stony and desart places. Plinic sayth, that the onely shadow of this sleath and killeth Serpents: and therfore his fruit is reckned to be a reme- die against poyson.

Of Iupiters beard.

Iupiter's Beard, called of the Greekes Chrysokome, as you would say Goldilocks. It is haire like Iſope. Diſcorides sayth, it is ta- ken in vaine eftswones to purge.

Of

Of Iuie.

Vie sayth Isidore, is so called, for that it creepeth all about, and cleaueth fast to the tree, some say (as it may be also) that it was so called, for that at the first it was giuen to the Kid and Deere as nourishment & meate. For Hedera is the Latine word, and we may fetch it as it were word out of word, Hedera quasi Hedes data. It is plentifull in giuing Milke, wherewith the Kids were more full of Milke. It is a token and signe with the Philosophers of colde and moyſt earth.

Of the Kastainy.

The Kastainy is a tree of god high growth, so called as Isidore witnesseth, for that it must be often lopped or gelt. For this so soone as it is cut downe, by and by (as it were a faire greene groue) spreadeth abrode and beareth infinite blossomes, and buddeth wonderfullye. His fruit hangeth betwene leafe and leafe, and that double or by couples, in maner of a man his priuities.

Of the Laurell tree.

The Laurell tree hath bene from the begin- ning, the verie leignozie and badge of all such

such as have gotten amongst men the name of honor, dignitie and praise. Insomuch that in olde time as also in many places now or not long since the Garlandes & Crozantes of Emperours, hardie Captaines, balsant Souldiers and such like, were made hereof. With them of the olde time it was called Laudea, after-wardes the letter d through an other custome had his chaunge into the letter r, and is nowe called Laurea, (as many other wordes of like sorte) of the which is Meridies for Medidies and the like. The Grekes named it Daphnis, so that it is alwayes freshe and never leaseth his greene colour. Aristotle sayeth that this kinde of tree (whereas other and thole infinite are) is never hurt by thunder and lightning.

Of Lau stibi.

Lau stibi or white Daffadill in Greeke is called *Narkissos*. It hath his leafe like an Onyon. His stalke yelow within his skinne, and hollow. Diascorides sayth, that it soyneth together those sinewes which are cut, being ad- hibited and vsed plaister like.

Of Lettice.

Lettice sayeth Isidor, is so sayde for that if being eate, hath that humor which is some conuerted

conuerted into milke: and to the woman it encreaseth milke abundantlye. To the man he sayth, it is cause or prouokement to Venerie. There is both field Lettice and Gardain Lettice. Diascorides sayth, that it putteth away all hinderances of sound sleepe.

Of the Leeke.

The Leeke hath his time of lustinesse and youth, and his time also of age, euen as man hath. For the first yeare it bestoweth all care and trauell in growth and nourishment to his owne perfection and ripening: then the next yeare following, that that he can he reserueth and bestoweth vpon seide, to the preseruation of his kinde.

Of Laburnum.

Laburnum is a tree growing vpon the Mountaines called the Alpes, whose wood is white & hard: and hath his flower one Cubite in length, so noysome that no Bee will touch it. This groweth in hard and drye places and hateth moysture or water.

Of Libardaine.

Libardaine of the Grekes is called *Akni:on*, it hath leaues like the Cucumber, but

H.J. some

The second Booke

somewhat more lesse and rough. His roote is like y Scorpions taile. In colour it is as white as the Alabaster. They say that if the roote herof be shewed or offered to the Scorpion, that it enfebleth him, and bereaueth him for a while of his lively powers, & of both his inward and outward sensis. But contrariwise if you shew him Warescote or Terworte, he by and by leapteth, and is aloft. Diascorides sayth, that this roote being stamped to poulder, and being bespiced or besprewed vpon their meate, as flesh, and such other things wherwith they liue, destroyeth and killeth the Panther, the Libard, the Wolfe, and all other beastes, those especially which liue by rauening, and that whilke their meate so ordred is in their mouth. There is another of this name, englisched Wolvane: whose leafe is like the Plane tree, which hath iij. kindes. The one which the Huntsman vseth: which groweth for the most part in Italie, with the which after their addighting they destroy Wolves, as Diascorides sayth: the other which serue the Phisition to god vse and purpose.

Of Liricumfancie.

Liricumfancie, or as other iudge May Lylie, for resemblace alike: It hath his flower very

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herie white. In Greke it is called *Ephemeron*, for his short continuance and daylie dying. As also there is a little kinde of beast in the Kynr Hipan is of that name, as Aristotle recordeth, which liueth but onely one daye, and dieth at night: so ordained of God and prouided of Nature: herein to learne and teache vs that all things created & made, haue their ende: some with long looking for it, other some haue it as sodenly, and as short: And to enforme vs further, that euerie thing hath not a like end. No, infinite things there are, that haue no proportion, or seeme not to be (although they be) conseruance & comparison being once had, the one with the other.

Of Licorise.

Lycorise, is so saide especially through the Greke word for that it hath a sweete roote. *Glou* in Greke is interpreteted sweete. It is not onely sweete, but it is also moist, insomuch that it slaketh the thirst.

Of the Malew.

The Malew hath that preheminence, that it molifieth, and loseneth all hardness of the inward parts & bowels of the belly: as Isidor sheweth, whose iuris or iure sayth he, being

V.ij.

contem-

The second Booke

contempred with any clammy Oyle, and being anoynted upon any mans body, he can not be stung with Bees.

Of the Mandrake.

The Mandrake sayth Diascorides, of some is called Circea. For that the Poets saigned, that Circe the Witch or Sorceresse bled it in her amorous and delicious drincks. It beareth sayth Isidore, an Apple of swete smell, which of some is called the Apple of the earth. The Poets call it *Anthropomorpheos*, for that it hath his roote in y earth in figure like to a man. Whose roote being boyled with wine, and giuen the patient to drinke, the Surgeon forth with casteth the Pacient into a dead sleepe. There is of this both Male and Female. The Male is of like leaf to the Waete. The Female to the Lettise.

Of Maioram.

Maioram swete, or Maioram gentle, tooke his name of a certaine Kinges wayting Boy, which in fetching his Lord certain oyntments at the Apothecaries, by chaunce (whilst he bare them) had a fall, & so by the spilling of euerie eche of them (meeting togither by their flowing, and by such confusson) a meruellous swete

of Trees, Herbes & Shrubs.

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swete smell was made, which as they say, this Maioram representeth.

Of the Mastick tree.

The Mastick tree, distilleth and droppeth a certaine teare or Gum: and that kinde of gum which is in working very dry, & emptieth the head of all moisture, and al other superfluies, as Diascorides sayth.

Of the Marigolde.

The Marigolde of Manardus is called Ly-
simachia. Ruellius calleth it Woodwaren, it groweth in Meadowes and Pastures like to Bromme, so bitter that no beast living will eate thereof. Other will haue it called Lostriffe or Herbe Willow. It beareth a red flower: It being put saith Diascorides into the fire, sendeth forth that kinde of smoke that is noysome to Serpents, and driueth away Flies.

Of Molin or Longwort.

Molin or Longwort, is one kinde of that Herbe, which in Greeke is called *Phlamos*, another of that is the Primrose. Of some it is taken for the Rosecampin. It hath a long roote, a white flower, & somewhat wanne. Aristotle sayth, that this is the fishes deadly destruction,

H.ii.

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or they coueting to taste hereof, by the powre
of his working, are weakned and brought low
insomuch that they thereby for the most part,
lēse their life.

Of the Mulberie tree.

The Mulberie tree hath a soueraigne red
colour in fruit bearing: wherby in Grecke
it is called *Moros*, which signifieth red or ruddie
coloured. There is saith Theophrast y Egyp-
tian Mulberie tree that is not much unlike
ours in the Gardaine: but it hath a singulare
maner by it selfe in fruite bearing, for neyther
upon his bough, neyther yet upon his leafe, it
beareth fruit but onely beneath out at his bo-
die, in the bignesse of our Fig. But forasmuch
as it lacketh his inward Barnell (which other
fruites haue) it is somewhat slack in hastning
toward ripenesse, and is neuer mature or mel-
low, vntill such time as it be pressed and chased
with Iron Instruments, such as they haue in
Agypt. Which kinde of fruit being on this
wise vsed as it were the space of fourre dayes, it
wareth ripe by and by, and in the eating is ve-
rie pleasant.

Of the Mushroom.

The Mushroom or Toadstole, in Grecke is
called *Muketon*, in Latine Fungus. It hath
two sundrie kinds, and they both differ in good-
nesse, for the one may be eaten: the other is not
to be eaten, but is deadly to eate. The first also
eates by other meanes, not of himselfe, but
taking it of another, becommeth poysonous or
deadly. Diſcorides saith, that this thing som-
time commeth to passe through neighbourhode
and felowship either of rustie Iron, or Spayles:
or else sometime by rotten and filthie Raggis
cast among them, and consumed to dust: some-
time also by harbouring Serpents, such as are
all venemous: sometime also through the next
neighbourhode of venemous and infectuous
Plants, and so forth.

Of Mint.

Mint is an Herbe of swaete smell and is of
two sortes the one of the Gardaine, y other
of the field. The Latines cal it Calaminthus.
Isaac sayth, that it stoppeth and stencheth all
kinde of swellings.

Of Milfoile.

Mylfoile of some Yarrow or Nosebleede, is
a small and shorē set of shrub. It hath his
leafe like to the Birdes feathers. They are de-
viled

uled by cuttes, and are sharpe also like the Cummin. Diſcorides sayth, it is profitable to stay eruption of bloud.

Of the Mirhetree.

The Mirhe tree sayth Plinie, groweth in the pastures and woods of Arabia, whose leafe is much like to the Oline, but more sharp and thornie. It hath boughes like to the Juniper. It is in his growth aboue fiue Cubittes high. It distilleth drops out of his side, or body, both bitter & greene, which some call sweating. Isidore saith, that the best of it commeth by resolution and loose giving within it selfe. And that he sayth is a great deale more precious, which commeth forth and issueth of his owne accord, than that which cometh by stroke and Iron Instrument violentlye brought forth. Dead bodies annointed with this distillation, are sayde to be preserved from corruption or rottennesse.

Of the Myrt tree.

The Myrt tree sayth Isid. was first called Myrtus, for þt groweth most commonly nigh to the Sea Shore. It is one of the odiferous kind, or sort, those I meane which haue swete sent or smell. Diſcorides sayth that it repaireth

repaireth and refresheth anewe olde wearied members.

Of the Nettle.

The Nettle is a burner, & is called Vrtica, of the active verbe Vro: as Isid. saith. It is of fire and extreme hote burning nature, burning with handling of it onely. And when as it hath once done with burning as much as it will: it straight wayes causeth p̄ching, to the intent that the place being scratched might swell þ more. Which ill weed is not through this his dealing one waies hurtfull to a man, but many waies. Yet it hath in it saith Diſcorides somewhat p̄aise worthy: for it is singular (so as it may be vsed) to stench bloud.

Of Nightshade.

Nightshade of þ Egyptians is called Alle, to in Greke Struchnos, the Romaines cal it Batrachium some other Solanum. His leafe is somewhat like Perceſie. Diſcorides saith it helpeþ the burning and inflation of the ſtomack. With this the valiant Beggers and moſte cunning in that their daylie craft, (craft it maye be well called and taken in the worſt part) doe make their fleſh ſeeme rawe and rancored, as often as they will, to the intent men may

may pittie them the more, and giue them the sooner their Almes: whereas peraduenture, they be as whole & as lustie as those that haue pittie of them in verie dede. But here we may perceiue there is a counterfayting almost in euerie thing. They therefore to beguile men, thus vse it. With this they chafe their legges, their armes and other partes also where they will, till it blister and breake the skinne, & ha-
ving so done for a time it sheweth a meruelous ill looke. And so I warrent you to that looke they, for their partes, can counterfaite as god. In most places in England it is called Gold-knappe, yelowe Crace, for the golden colour of his frute,

Of the Nut tree

The Nut tree may be called & that very apt-
lie, an iniurious & vnquiet neighbour. It hurteth the fruits next to him by all meanes, both with his shadow, with dropping ill teares or humors from out his leaues vpon them and also with his roote. Insomuch that by al waies it vereth and hindreth the next to him. Isidore saith they may all generally and with one and the same name be called Nuts, whose fruite is hid and kept vp in huske or shale: As the wal-
nut, the Chestnut, the Almond and the like.

of

Of the Nymphes tree

The Nymphes tree of the Greekes is called Lotos, it is of exceeding gret height, very soft & tender in barke. In fruit it is like the Che-
rie, as sweete and as smal also. Cardane saith, that Neptunes Daughter a Nymph, fleeing from Priapus, was turned into this tree, and therevpon it had first his name. There is an Herbe also of this name, which the Poets ima-
gin and saigne, that whosoever eateth thereof shall so be in attendance vpon Venus and vpon her Court Ladies, that he shall not be able to moue from the place where he so tarrieth or resteth in.

Of the Oline tree.

The Oline is a kinde of tree had in muche
price amongst the Auncients for his pea-
sible and concordant nature. Insomuch that
the olde Romaines (as in their Histories and
Chronicles doth appeare) were neuer want to
send their Legates or Embassadours eyther to
aske and require peace: or else to offer and pro-
claime peace with their outward enimies, w-
out smal braüches hercōf borne in their hands.
Remigius saith, it is for a token of signe or at-
tonement and couenant made betwene God
and

and man. As then especially when as þ Doue flēing forth of Þoe his Arke, fetched first and formost to him a small twig hereof. Plinic sayth, in his xv. booke, that the valiant and no-blest vanquishers in the Citie of Athens in olde time were honoured and crowned with the Olieue. The same Authour also recordeth, that there be diuers kindes hereof. There is also a certaine juice of this Olieue, as Isidore saith, which the moze new and fresh that it is, the better it is. There is also the wilde Olieue like to the other, but that it hath a moze bzoade Leaf.

Of the Oke.

The Oke is called þ sound bodied tree, and his principalitie is in long life & endurance. It is sayd that Mambra that trēe, was a kinde of Oke, vnder which Abraham dwelt which continued and endured many hundred yearess, euen from his time to Constantines the king and Emperour. His fruite is commonly cal- led the Acorne.

Of the Oleander.

Oleander, in Grēke Nerion þ Latines call it Rhododendrum. It is thought to be a trēe in leaf like to þ Almond trēe, but at the end

some

somewhat moze sharpe. In flower it is like the Rose, and beareth fruite with shale, as the Almonde: within his shale are fat and full sedes, as soft to feele to as purple silk. His leaf or linte of flower being eaten of cattaille is their cause of death.

Of the Onyon.

The Onyon hath al his strenght and man- ner of working in his roote or head, & there- fore it is called Cepa in Latin, for that all his profit is placed in þ head. At one yeres growth it taketh no great proufe, neither doth it seeme to ryot vntill suche time as it is plentifull in yelding seede.

Of Orchane or wilde Buglosse

Orchanet, of the Romaines & Greekes is called Anchusa. Some of our countricemen translate it wilde Buglosse. It hath his lease sharp set and thornie. His roote saith Diasco. hath that kind of iuice, that being w̄ong out, dieth in a manner a sanguine colour.

Of the Orenge tree.

The Orenge tree wherof Mantua so much maketh mention of, in his Eglogs: is first reportezed to be brought from the Medes, wher-

of

of is thought to arise this Latine worde Malus Medica. The Greckes call it Kédromela, for that his fruite is in smell, not much unlike to the Ceder. The Orenge sayth Diascorides, helpeth and remedieith all venome. And so the Poet meaneith, whereas he sayth: And hereof is the soules best nourishment. This tree is at all seasons of y yeare fruit bearing or fruitfull: insomuch that it is never found without fruit, but after a diuers sort in their ualorie & maner: for when the first of their fruit is melallow, and readie ripe: then the second you shall espie greene and sower: and the thirde newe blosoming and in flower. So that as the first is plucked off: the residue one after another hasten to ryppenesse, the first to the thirde hys poynt: the thirde to the seconde, and that, that is not (but in possibilitie and power is) then springing forth.

Of organnye.

Organnye of some wilde Maioram. His roote is like the Rape, ruddie within, and without verie blacke. Diascorides sayth, that if his roote be stamped and mixt with Miniger, that it is a singuler Medicine, and remedieith the bighting and eating of Spiders.

Of the Palmetree.

The Palme tree, is bespred with boughes plentifullye, and the same in a maner resembling the small lynes in our hande. It is of indifferent heighth, swift in shooting forth, and in his growth, keeping and retayning still his Leafe without fall (which thing the most of all other kindes doe not) but haue yearly at one time of the yeare the fall of their leafe. The Greckes in their language call it Phœnix, fethered & borrowed as I think, from Phœnix the Birde of Arabie, which is said to be of so long life or continuance. Plinie sayth, that there is hereof both Male and Female.

Of Papirus or the Rushe

of Egypt.

Papirus or the Rush of Egypt, and Siria, in length is reported to be ten Cubits. It groweth in the Fen and Marshie groundes. Of this was Paper at the first made, as hys name yet seemeth to testifie. This kinde of Rush being well dyed, is the fire his best nourishment: with this also in Egypt and Siria, they make Candles and Torches (euen as we) without wicke and cotton.

Of the Peare tree.

The Peare tree as Isidore witnesseth, is called Pyrus, for that it is in his fashyon and kinde of growth, Piramidall or firelike, brode abouete the middle of the bodie, but at the top Arrow headed, or Pinnaclelike. It hath but one name, for many and sundrie his kindes. There is in a certaine Towne in Italie called Crustiminiu[m] that kinde of Peare, which is as red as bloud in one of his sides, and in the reasidue otherwise.

Of Pearserthnut.

Pearserthnut of many in english, in Greke in called *Astragalo[s]*. The Romaines call it *Ficus terræ*, the Fig of the earth. In maner of growth it seemeth to be but a small and verie short shrub. It is in leafe and braunch bearing like to Cicer his rote: of the Phisitions it is sayde to be by many wayes medicinable, as to stay and stench bloud, & the like. But it is very hard and scarcely able to be beaten to pouder.

Of Penroyall.

Penroyall of some Chruscijis of others Lupiters beard: of others it is thought to be a kind of Calamint. It hath lockes verie like

sope:

sope: The Grekes amongst them by their maner of name and worde giuing (as we may interpret) seeme to call it golden Hearbe. His rote is a great binder, & causeth extremitie heate. Plinie coniendeth it for this one thing aboue all other herbs: for that it being hung vp in h larderhouse, either by braunch, or otherwise, in the midst and depth of winter, yet for all that buddeth forth his yellow and golden flower.

Of the Pine tree.

The Pine tree is called holdfast or pitchie tre. It is sayde to sweate, and to droppe forth pitch. Theophrast saith, that this kind of tree furdereth and agreeth with al other their natures whatsoever, as also the Fig tree doth the contrarie: It beareth that fruite whiche we call the Pine Apple. At the first it is very raw and grene, but being ripened, it cometh most nigh to the Chesnut his colour.

Of the Pionie.

The Pionie had his name first of a certayne phisicion whose name was Peon as Isidore reporteth: Some call it Penterobina for his number of grapnes. Other some call it fivespined leafe, for h fingers likenes. Aucten saith, that there is of this both Male & Female. The

Male

Male

The second Booke

Pale saith he, druncken in Wine helpeth the
Opilation of the Spleene.

Of the Peppertree.

THE Pepper tree groweth in Indie, and
vpon the side of the hill Caucasus right op-
posit to the Sunne. His leafe is much like the
Junipers leafe. It groweth amongst the Cro-
ues and Woods, such as the Serpents inhabit.
But to be free from any their kinde of enda-
maging, the inhabitants of that countrie saith
Isidore, when the frutes hereof ripen, doe set
the whole Croue on fire, and by that meanes
the deadly Serpents flee, and are drucken away.
So that the fire hath two effectes in so won-
king: the one to their terroure and feare: the
other to make black and becolour the Carnels
as it were most browne: when as both they
and þ residue of their fruit by naturall growth
and proper colour are all white. It taketh also
of this fiering, not onely blacke colours, but
wrinkles also, as we may see vpon his vpper
skin. They that will be Crafties maysters in
this marchandise, haue prouise of both olde and
new thus. If it be light, they judge it olde: if
more weightie, then take they it to be newe.
But herein sometime the Merchants play the
verie Marchants. For they intermeddle now
and

of Trees, Herbes & Shrubs.

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and then amongst their olde Pepper the froth
or sinders of Siluer or Leade, and such like, to
make it waye heauie.

Of Phleum.

Phleum sayth Theophrast, is in his leafe
verie fertile, and in a maner fleshly. It is of
great stocke, and as small of heighth. It hath a
certaine influence and moxe plentifull meane
of encrease of the Stars which be called Plea-
des: And therfore it may be said that it is cal-
led Phleum. It giueth orderly leafe after leafe
as they fall away.

Of the Plane tree.

THE Plane tree in Græke is called *Platos*, so
his brevth and plainenesse of leafe. Zerxes
the King of moxe mightie power had this in
admiration aboue al other trees, insomuch that
he fell in loue with it, and at such time as other
hassned him, & made preparance through him
to battaile, yet he would soimwhile slack vnder
this tree, and spende there the most parte of the
day. He departing also from thence by motion
and trauaise of bodie (yet still permanent there
in his minde) would leauue behinde him pledges
and tokenes of his loue: Armelets, Chaynes,
embroidered aray, which he for testimonie one-

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The second Booke
ly of his loue, hong vp vpon the Boughes.

Of Piperitis.

Piperitis the Herbe of Castor the Phisition,
was saide to be effectuous in remedying and
helping the falling sicknesse.

Of the Pomegranet.

The Pomegranet, is of some called the good
kernell Aple. It hath in his round set and
proportion of skin, a multitude of small kernels.
Isaac saith, that this being immoderately taken
engendreth vexations & grieves, inwardly and
outwardly.

Of Persely.

Persely, is a Gardaine herbe and vsed much
with Cooke in dighting & setting out their
meates, as often also to farce and stuffe here
wall. It had his name as the Latin word gi-
ueth for growing on stony & rocky places. Di-
asco. saith that his seede may be kept ten yeres
without losse of operation. There are diuers
kinds hereof: but that of Macedonia is coun-
ted the best.

Of Plantaine.

Plantaine of some is called Laines tongue:
his leafe is verye plaine but sinowie, after
the

of Trees, Herbs & Shrubs.

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the likenesse of this Herbo was once the attire
of the high Priest made. It remedieith and hel-
peth the byting and swelling of mad Dogges.

Of Popie.

Popie or Chesboule is in one sorte, of the
gardaine, in another of the field. This of
many is take in Bread, for better healths sake.
It causeth sleepe: and driueth away watchings,
as sayth Diaclorides. Thereforze Diagoras the
Philosopher, a man most vigilant and studi-
ous, when as other vsed it, he woulde not take
it, no not then, when as he had taken to much
vpon him by studie & watching: least he there-
by shoulde accustome him selfe to fall frō his old
wont: yet Mnesidem⁹ another Philosopher,
woulde oftentimes vse to smell hereof, and to re-
ceiue of the iuice purposedly to prouoke sleepe.

Of the Plumb tree.

The Plumb tre, hath many & diuers kindes,
although but one name for all; But his
chiefest and principall kinde is the Damascen,
brought forth first oute of a certaine place of
towne called Damascum, where it first grew.

Of Polipodecke or Okeferne.

3.iiij.

Polipo.

The second Booke

Polipodecke or Okeferne, groweth on the
toppes of Okes and walles. It being rost
in the Carcasse of an Hen saith Auicen, reme-
dieth the grieve of the guttes.

Of Purrlane.

Purrlane, is an herbe in colour very fresh,
and greene. Plinie sayth, þt being chawed
and kept a while betwene the teeth, doth make
the loose teeth hard, and setteth them fast again.

Of the Quince tree.

The Quince tree is in Latin called Cydo-
nia Malus of Cydon a certaine towne in
Croke. Cato was the first that called it Co-
tonea, for that his Apple or fruite is all ou-
ther apparailed with a certaine kinde of wolle
called Coron. With the Germanes it is cal-
led Quittenbaum. Amongst the Germanes
it is most rife, and groweth in colde and moist
places. Manye thinke that this is that fruit
which the Poets call golden Apple: in Greke
Chrysomela. Lonicer sayth, that the iuyce of
the raw Quince helpeth them that haue their
winde or breath stopped: and which haue no
good digestion in meate taking.

Of Reede.

Reede

of Trees, Herbes & Shrubs.

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Reede is halle take with the Herbe and tree,
but in force or growth, aboue the Herbe,
And nothing in strength to the tree his compa-
rison: It is all without very smooth and plain,
within like an emptie vessell. It is caried and
bent on every side with the wind. Isidor saith,
that it tooke his name of sone & sodain chaunge
in his aray. Arundo sayth he is derived out of
the Adiectiue Aridum, for that it so spedily dri-
eth and withereth.

Of the Rose.

The Rose sayth Theophrast, (although it
hath but one name for so sundrie kindes)
yet it is knownen well enough in his kindes, etc
ther by number and account of leafe, either
else by Sharpenesse, lightnesse, colour, or smell.
They of this kinde for the most part haue fve
leaues: there are some sound that haue xij. o-
ther some. xx. other some haue farre many mo-
There be also sayth he, which bene called hun-
dred Leaues. Whereof many came from Phi-
lippes, which being first brought from Pan-
geus the verie armehole or elbow of Thrace,
are now set and do grow in many other places
Those be saith he of most swete smell, which
growe in Cyrena: and hercof is made with
the Apothicaries a molte swete confection or

I. liij.

Ointment.

Dintment. In Cyrena also there is the best Violet, and that which is of pure smell.

Of Rosemarie.

Rosemarie by his Latin name, shoulde semme to have bene called in h former time, wholesome Herbe. His leafe is somewhat like Fenel, but more sharpely ended, and grosse about. It can not be sone reckened, to howe many & sundrie uses and purposes it serveth to.

Of Rue.

Rue is called the Medicinal Herbe: and especially there where as excessiue heate is found. For it is sayd to be most wholesome. There is hereof both that of the Gardaine, and of the field. They say that in this Herbe it is caught vs, how the enuening of Serpents may be holpen: so that such things living as haue a doe with Serpents, doe first arme themselves with this Herbe, before they encounter with them. Plinie sayth, that the Measell hauling well knownen the effect and force of this Herbe, at the meeting of the Cockatrice Chanting first over her selfe, goeth forth quietly, and encountereth with him, and so vanquisheth him.

Of Saffron.

Saffron

Saffron saith Isidore, was first named in Latin Crocus, of a certain town in Cicilie called Coritium, wheras it is especially most abundant, although plentifull in many other places. Many things saith he tooke their name of the first place wheras thy grew. It hath this soueraigntie or best goodnesse, in that that by whole winters long, it keepeþ his greene colour, & leaseth it not, whatsoeuer cold nipping wether, or tempest can do to appall it. In summer it suffereth the leafe to wither, & in midde Autumne it taketh it freshly againe: and giueth then his fruit in a soft and tender heads.

Of Sauin.

Sauin, is one of those kindes which all the whole winter time weareth his greene cote, and beareth leafe all seasons of the yeare. It is often vsed of Phisicians to fomentacion, and especiallie to remedie and help all griesse in the inward partes and bowels.

Of Saxifrage.

Saxifrage is called the stone killing herb for that his operation is such, that it dissolueth and weareth away all sand and grauell which taketh roote in the bladder.

Of Scammony.

Scammony

The second Booke

SCammony of the Latins Colophonia, in
Greeke Skammonia: it hath a leafe like I-
rie, but softer and in figure and shewe most
like to the Triangle: It beareth a white flow-
er. Diascorides saith, that it is giuen to purge
and deliuer from colour, and saith he so it doth
but it commonlye leaueth a worse matter be-
hind it.

Of Saint Iohnes seale.

SAint Iohnes seale, of Ruellius Salomōs
seale: of Manardus, Saint Maries seale: of
John Agricola fraxinella or scala Cæli, in
ooke & appearance is like þ Laurel: in tast like
the Quince. Diascorides saith that there
groweth betwene euerie leafe many flowers
of white colour, and in great number.

Of Spikenarde.

SPIKENARDE sayth Plinie, giveth name to
many kinds. Spica nardi or Spikenarde,
is onely supposed to come out of Indie. It is so
called saith Isidor, for that his leaf is gathered
swimming aloft in the clouds, and streames of
Indie, without eyther roote or stalke. Whiche
leafe they finding, doe pierce and prick it, and
do lay it vp to drye. They say that there is a leaf
in Paradise much like to this Mardus. There

of Trees, Herbes & Shrubs. 62

is one growing also in Indie, another in Si-
ria. This last being kept awhille in the mouth
dryeth vp the tongue and saliuous humor.

Of stonie Sage or Wall sage.

STONY Sage or Wall sage, which most com-
monly groweth vpon the Tyles of houses,
or vpon the top of Walles, of some is called
Heraclea. The Mages after their language
call it Titans bloud, or the Scorpions taile.
Some call it Dres eie. It hath a Leafe like
Sage: and groweth plentifully amongst the
Sandes. The best vertue of this is sayth Di-
ascorides, to seeke and search to the bottom of
all maymes and woundes.

Of Sycomore.

SYCOMORE or foolish Fig tree, in leafe is like
the Mulberie tree: In other points, it is
the selfe same with the Fig. It hath a milkie
kinde of iuyce or humor, many a time seene at
the Leafe his ende. It hath Graines within
his fruite as the Fig tree hath: But this to be
most merueiled at, for that it neuer ripeneth
vntill it be stroken with an Iron instrument.

Of the Thorne tree.

The

The Thorn tree is armed about with Dart and sting. And therefore Isidore will haue it named Spina, quasi speculis septa: as you would say, besenced with sting. It is vsed with vs as for his best worthinesse to enclose, and to be a defence and a partour of our neighbour his ground and ours.

Of Terebull.

Terebull, is the Leafe of an Herb in Indie, which swimmeth about in Pooles & Ditches, without any roote that is seene. Those of Mauritania and of Greece call it Malabathrum. Whereof commeth a most precious, and swete Oyle. Cardane sayth, that it so conforteth a man, that the verie Leafe being taken then, when as a man is in griesse and vexation either of minde or of bodie, it staitheth or quieteth him, yea although he be in a swounie or dying.

Of Tragion.

Tragion saith Diſcorides, onely Crete & Cicilie bringeth forth. It hath his bough, ſeede and leafe like to the Mastic tree, but not altogether ſo great. It ſloweth and diſtilleth that humor that is like gummie. With this as with Dictamus (whereof we ſpake before) the Goates & Dære of Crete being once wou-

ded

ded, helpe and remedie themſelues, and then especially, if it be by Arrowe or Dart, ſticking ſtill in their Ribs, they ſo loſen it by this harts tongue or Cetract. And Diſcorides ſayth, that al haruest time his leaues ſinel rannishly, in maner like the Coate, and this groweth upon the hilles and loftie places. There is an herbe alſo of this name which ſome call Scorpion, the Romaines and Greekes Tragor.

Of the tree of Paradise.

The tree of Paradise ſaith Cardane, is of ſhort life, for the ſecond yeare his bodie dieth vp and wareth barraine: It beareth fruit like a cluster of Grapes, but in bignesse of an Apple. It is couered with a yellow coate, & his leafe is very long & broad, for the which it is of ſo ſhort life, for that which is great and groſſe hath neede of great humour, & that alſo which goeth to much at riot; or elſe it by and by dieth.

Of Trifolie.

Trifolie, or thre leaued Herbe, as the word or name may be general to all ſuch as haue onely but thre Leaues: ſo is there a certaine fruit or Herbe ſo properly called. Of ſome it is called ſhort vine, of the Egyptians Epaphu.

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It is of swete smell. It groweth sayth Diaſcorides, in a shadowie and darke place: His flower is purpled & Circlelike, his ſeede dronken in Wine is much medicinable.

Of Turbit.

TVrbit Whose Leaf is like the Laurell, groweth in Egypt, and is not the ſame which men think, they receyue at the Apothecaries hands: It is giuen to purge fleume. It is ſaid (being drunken in Vniger) to remedie the byting and ſtinging of the Aspis: for the which there are but fewe remedies.

Of Wake Robin.

WAKE Robin the Syrians call Lupha. It is leaued in figure like the Dragon: In his ſtallie it is purpled. It giueth a Sharpe ſet ſtomacke inough to digest, and to ſatisfie Paſtures deſire, being once taken.

Of Walwort.

Walwort the Greeks cal Symphyton Whose heyght is commonly two cubites: his leafe is rifted like Buglosſe, his roote and neither ſhewe black: but within very white and oyle: It helpeth and puttereth away bloud ſpitting.

Of wild borage.

Wilde Borage or Alcibiadiō is that herb that Alcibiades vſed to paint his face with. The Latins cal it Alcibiacū, it hath his leafe white, & is wrought like Orchane: his root is ſayth Diaſcorides, for that it helpeth ach and anguish of the Lungs.

Of wilde Rue.

Wilde Rue or woodſage in Latine Polimoniō. It hath ſmal ſtakies ſaith Diaſcorides in a maner like a birdes Fether: his leafe is a little bigger than our Rue. It hath a tuſt which is full of black ſeedes. They ſay, that if it be applied to any part of a man, no Scorpion can ſting or wounde him: or if he doth, it can not hurt him.

Of Veruen.

Veruen, of ſome after their language is called Holy Herbe. The Mages call it Iu- noes teare, or Mercuries myrtle bloud. The Romaines Cockes combe. It groweth only in the waters, and is thought to be that Herbe which in Greekke is called Periflōn, becauſe the Doves being in compagnie and in their flight, ſeke after their ſode at this Herbe.

Of the Violet.

The Violet is in two kindes: whiste & purpled. His best goodnessse is in a sweete kind of smel, & especially that Violet which groweth (as we saide before) in Cirena. Some say that there is a kinde of Violet lyke Honie, Cooke holwe much the more effectuoue or good in working this his flowre is: so much y more it is saide to holde downe his head, and to bow and bende his bodie downward, to the earth.

Of Wintergreen.

Wintergreen of the Mages is called Wolues heart, so to translate it. The Sirians call it Merida. The Frenchmen Juniper. The Latines after their language, black Lingwort or the earths leafe, it is like to our Betze. His sede sayth Diasc. taken in wine, helpeth the grief of the inward bowels.

Of Woodbine.

Woodbine of the Mages is called Venus haire. Of the Egyptians Tucon. It is a humile and weake kinde of shrub, and hath his leafe sayth Diascorides, one set a god way off from another. It twineth like a thred or line, about other herbes and fruits,

and

and is a hinderance to their prosperitie and growth. They say that if it be drunken. xxxvi. dayes togither, it causeth a barraine and unfruitfull nature: further it helpeth the Feuer intermedled with Dyle.

Of Woodherbe.

Woodherbe ascer the Latin translatering, in Greeke *Kataphysis*, it hath a lease lyke Crowfote and groweth about in the groaues and fieldes as plentifully & as thick as grasse. It being stamped saith Diascorides, and mixt with y brawne of anie thing living, remedieth & cureth Ulcers and Wiles. It is also said, that if it be brought home whilist it is fresh, and bestrewed about the house, to prohibit and let the flees of their engendring.

Of the Willow tree.

The Willow tree in Latin is called *Salix* a Saliendo, for his swift skipping and comming vp. The best praye that it hath given him is, for that the more he is powled and cut downe, the better a greate deale he prospereth. His second praye is for ministering oftentimes meat to the Cattaille.

Of the Yew tree.

The second Booke

The Yewe tree in Greke is called *Smilax*, the Romaines call it *Taxus*. It is in bignesse of leafe like the Firre tree. Diascorides saith, that it first grue in Carbonia a part of Italie and Spaine. It hath that secret maner of working, that whosoever sitteth or lyeth on slepe vnder it, keatcheth no god thereby: for oftentimes hurt hath come thereby, and somtimes also death. It was tolde vs of it saith Diascorides, that we shold auoide it by a certaine friende of ours, for feare of greater daunger. And Virgil in his Bucolickes warneth and chargeth the Shepeherds of his time, that they shold not suffer their shæpe to feede neyther vnder this, neyther vnder the Juniper tree, neyther vnder those trees whose shadowe is hurtfull. As in his Georgickes he warneth also, how the swarmes of Bees shold be kept away in any case from the Yewes of the Isle of Cirse or Corsica in this verse and the like.

Et tu Cyne, as fugiant examina Taxis.

If that thou wilt thy Bees to be
in weale and in good case
Take heede of Cirseis Yewes I say
and of that daungerous place.
And Plinie also in his naturall Historie and
þþ. booke recordeth of this, that in Arcadic the
Yewes are of that force to weake and enfeble
the

of Trees, Herbes & Shrubs. 66

the vitall powers in any man sleping vnder them, that sometime he forthwith and presently dieth. And Plutarch in his Sympose rendreth the reason, for that the Waine being distempered with so noisome and deadly a sent or smell, causeth the rest of the head not to be well, but vndoeth his good setting, and all at once bereueth him of ail. Thus saith Plinie it doth, whensoeuer any long tariance is mads vnder it. But then doeth it especially cumber and hurt, yea, most often kill, when as it newlye shaxeth out and buddeth forth flowers.

FINIS.

K.ij.

The thirde Booke of
the *Æ*gemonie or chiefest
vertues in all the whole
kind of bruite Beas-
tes, Foules, Fishes,
creping wormes
and Serpentes,
with the Al-
phabetical
order.



Psalms.148.

Praise the Lord of Heauen, ye beasts and
all cattell: wormes and fethered Foules.

The Preface to the
thirde Booke.

67



He devision of *Hamage* and
bruite Beastes, remeth somewhat more
at large: And may more plentifullie
beset and seuered into their branc-
hes, then these other two more base
Daughters and of lesser p[re]ce, which
we next before & immediatly in their
order shewed off, what was their best
and severaigne goodnesse. For this is
the clese and wise working of Dame
Nature, that the further and in degree the more high, the la-
borreth in his to haue then reach to the chiefest perfection
in whiche are all things absolute, full and without any point
of lache or imperfection, the greate to eche of them in their
kinde a severall gift. And whereas all of them can not be al-
like, neyther is there in them equall condition, yet for the best
she prouideth for them in that that may be: alwayes foreseeing
to auyde impossibilitie. I meught here therefore set these two
last Daughters, the plant and eke the bruite Beast: the one
from the other by this note and difference, for many men haue
children alike, and yet they are knowne and haue their diffe-
rence by one marke or other. First and foremost in moving
from place to place, with an appetite to repaſt themselves: and
this is the chiefest, vied and fought forth of Philolephers: the
next in feeling and ſenſe, perceiuing grice and paine, good
and euill. And herein and in theſe, they chieſely diſtent. In-
ſomuch þ the Plant is only portioned with the life vegetatiue,
and therin in every eche power fully & abundantly. This
other last ſteppeth vp a ſtayer higher, leyth holde and ap-
prehendeth another kinde of life in degree more princely,
and in force or large power most maniſtode: for with this, it
hath might to meue to haue luke or appetite: to haue and haue
after what it will, and to wonder and ſtrayre therefore wheth-
er it will, neyther ought that to be reckned ought which An-
axagoras and Empedocles, men partiall in this point
reſoned: Whereas they ſpake of that other the Beast his
praye. Inſomuch, that they woulde perſwade others of they
tyme that in that kinde there was both moving abraue and
appetite to that which is perceiued to be best: but they are rea-
soned ſtated

futed of Aristotle by sundrie and sufficient reasons whereof we extend not to speake: onely sealing our selues to gaine shyn hem herein, with his one reason chosen forth of the rest, that Aristotle wroteth. If they haue sense and appetite, they make needes haue feeling: if they haue feeling, they must needes haue organes, & parts instrumentall for the maner of feeling. But in the Plant there is none such perceyued: Therefore with so little a trap they are cleane cast downe. Further sense of them all (but that whiche may be the more borne withal) that many of the kindes of Plants haue both Male and female, As Empedocles and his like: of whiche I deuaind whether þ they haue communion yea or no: & whether they haue these parts which be destinated to procreation yea or no: and lastly, whether they coniue with other with their like: for Aristotle saith that which by coniunction begateth his like is another. The female that which otherwise doth even so with another. But in this lest they may be the more differred, for that Aristotle himselfe in the conclusion and winding vp of his former booke De Plantis doth as it were distinguish those of the same kindes, although they haue a nigher resemblance and are taken of some for all one. And thus sayth he, you shall know the Male from the female, The Male is of more spisse or tough haunches: of leafe and boughs, more abundant: of lesse humor or incysure than the female: yet more forwarde in ripening. And hath his leafe and lippes also differing. The female hath all these, but nothing like in number, affection and qualitie. But we minde not thus to gaine backe or to slip aside with any more conference or comparison had. Let vs fall now to every thing living and Creature of life his accustomed denotion. All living Creatures therefore (I do here necessarily but unwillingly comprehend man not meaning to speake what his senes aighte is nor what is in hym best, but purposed to stay before I come at hym, who standeth on the steyer a step higher than we meane to climbe: but speaking of living Creatures, my meaning is of hys Beastes, the wryte restrained and cut a little short.) First to go to their place where they accustomed to live, differ thus. for one part of them lieth vpon the earth, another in the Sea & Mates. The thirde part in both, doubtfullie: so that one while they keepe in the hote ayre: another while in the water, and earth as the Crocodile. Those of the earth some of them haue feste to go with: some creape: some swim: some flic. The next difference is noted and perceyued in their maner and kinde of living, as Aristotle wroteth in his booke De animaliis

bus very often. Some sayth he be as it were wilde, hurtfull to no bodie, as the Bullock, the Boale, the poore and helpe Sheepe: other of such fiercenesse, and so wilde that they can not be tamed, as the Cyger, the wylde Boare, and other of haughtie stomacke as the Lyon: oþre: some of increadible myght or strengþ, as is the Elephant, the Cannell, and such like: other after a soft subtle and wary working maner euill and displeasure, as the craftie Fox, the devouiring Wolfe and so forth. Plinie as concerning this matter hath this division. All Beastes sayth he, oþr Creatures living, hath this difference: some be full of bloud, whereby they be long lived, as the Hart, the Hind, the Roe, oþre: are without bloud: but in stead thereof haue their naturall humor: as the Bee, the Walpe, the Beetle, the flye. All which are of wretched & paried bodie. Againe he sayth, some difference is in them for their foode: for that the most part to accounte of all maner Beastes, live by flesh, and be called in Greeke Cynophagi: other are indifferente for that matter, and eate that, as other things, when they may come by it: as the Dogge, the fleying Eagle, and the like. Some againe, which wil none of it: as for the most part all Foules of the ayre, and Fishes of the Sea. Further, some be of good memorie, or retaine for a tyme in their head a good tyme done to them or an euill as þ Dog, the Lion, the Cannell: Other as forgetfull of such kinde of desiruing, and vnmindfull as the Ostrich, the Dove. And there is in some a certayne kinde of percenteraunce and aduising or esteeming what is what (but the same spoken of vs by resemblance and unproperly) which we may perceiue they haue through their care in bringing vp & tendring their yong: as also in artificiall maner of building their nest, in hunting and seeking after their pray, in remedying and curing wounes: in espying what shall hurt them: And further in some through foreknowledge and shill to prognosticate what shall afterwards happen by storme & tempest: as is the Swallow by his departure, when colde and Winter begin to come in. As is the wilde Crane, which also sheweth vs through his flight from place to place, wheras exceeding frostes shall be: And there is not this onely in the Crane, laudable or praysse worthy, but that which requireth farre greater pise and long time to admiration. Aristotle sayth, that he hath marked this that when the Cranes by companye, flic enter the broad Sea (which is large, wide, and infinite) to continue in that their passage the better without rescue, and to endure to the ende, they keepe this knack or practise. Their companye then is brought into

The Preface.

into fives, and so they flie two a brest, and the fift or oddes
Crane in maner of a perlure sterne, to make the other way in
the Ayre, flieith all alone before, till he be wearie so doing:
when he is wearie, another goeth and taketh upon him his of-
fice and painetaking, and that other cometh to their place
which be of brest, and in like sort doe all the other by course,
till their journey be at an end: and so their flight is like a
Triangle, sharpe at the ende, and broade about, and easeth
therewithall by one another his helping. Againe (to leaue
their entrailes and inward parts so to come by denision) they
are sayde to differ, in outwards attire and kinde of array: for
some haue haire for their vpper Garment: some haue onely
their bare skin: other haue feathers: other haue hide: other
haue their skin full of prickles and bristles: and (to speake
of their maner of defending themselves) som haue sting, some
haue tickes, some haue hornes: otherforne helpe themselves
by slighe and lightnesse of wings: and as for their voice, some
haue soft voice: some as loud and shrill. The Cow saith Ari-
stotle, is in voyce more loud than the myghtie Bull. I coulde
gather also differences in shewing how enerie part is placed
both within and without, not all alike: moreouer, of their ve-
and purpose, of their affection also, of their settes and dis-
position in life: but I had rather (as they say lose the Hare) then
to take such infinite paines as to hant so farre for hit. I will
therefore now make hast home againe, peradventure þ num-
ber of compaine of Myles going in taking such paynes, would
wearie vs: It is counted wisedome not to take to much
wypon a man, neither more than he can well suffer.

But now to every living thing or Creature his
soveraigntie so farre forth as we can, our
Pen and Hande shall hasten. And
first let vs begin Alphabetically
(as in the redine of our
work before) with
the Adder.

The thirde Booke of the 69
*Ægemonic treating of
brute Beastes, foules,
Fishes, creping Wormes
& Serpents, perticularly
and Alphabetically.*

Of the Adder.

A The Adder is called by Etimo-
logic of Latin name shadowy Snake.
Coluber sayth Isidore, is so fetched
word for word, and derived thus, as
if you would say Vmbras colens, lurking or
living in darke places and black shadowes. It
is reported to enue and hate the Hart, to kill
the Lyon. And by all maner of meanes to flee
from the Herbe Rue. It casteth off yearly his
uppermost skin or coate. It louereth to liue a-
mong hollow trees, to seeke his food in Pasture
and Groane: to set muche stoe by Milke: to
hurt both with tooth and mouth, and also with
his hinder part or taile: to suck fleshe: to eate
Flies, and now & then among to eate crum-
mie and dry earth. Plinie saith in his. 30. booke
and. 4. Chapter, that the fat or braine of the
Adder, especially the water Adder, remedieith
the

The thirde Booke

the stinging and byting of the Crocodile. And againe, if thou haue about thee but the Gall of an Adder, no other Adder will touch or hurt thee, but flee from thee: the scett or smell therof doth so annoy him.

Of the Ape.

The Ape in Greeke is called *Simeas*, of hys flat nose and filthie face, on eche side therof plated or wrinckled. Some will haue him so called for counterfeiting of the like, or for imitation, and derue *Simia* the Poynre substance out of the Adiectiue *Simile*, the like: For that he would be like in playing and toying. But I doe not greatly gainesay them herein. Isidore sayth in his. xij. booke, that when he is angrie he frowneth: In the newe Poynre he is pleasant, and for that time very iocund: but when he waxeth olde, he sorroweth, and is of sad looke. When he hath two young ones at one brode, that of them both which he most intierly loueth, he alwayes beareth in his armes, the other (as not much passing of it) he whurleth vpon his shoulders. Isidore reckneth vp ffe kindes of Apes: One which is not much unlike our Dog in figure or shew: another that hath a talle standing vp in good length & thicknesse like a Foxe; another kinde is saide to be

of Beastes, Foules, Fishes, &c. 70

of soft & silkie haire: there are the fourth kinde called *Satyri*. The fist are said to haue a haire bearded & a square visage withall. Plinie saith, that the fierce *Lion* is very desirous of the Ape his flesh: and with hungrie eating therof he riddeth himselfe of many infirmities.

Of the Aspis.

The Aspis is a kinde of deadly *Snake*, of most perilous bite or sting: some say it is called *Aspis* ab aspergendo, of besprinkling and casting about venome. There are diuers kinds hereof. Plinie in his. viij. booke and. xxiiij. Chapter sayth, that there is a principall and pure loue betweene the Male and the Female, after that they be once knit togither, and haue (as all Mates haue) house and home, and all things necessarie common to them both alike. Insomuch that they liue alwayes, and go togither to seeke their foode, and such like. So that if it be by any meanes, that any man kill either of these by any mishap, or by good will: the other left aliuue pursueth after the slayre with incredible care and couetise to reuenge. And killeth him in whatsoeuer thoro w fare or throng of people he can finde him, unlesse he hastneth the sooner away, & escapeth by straights of narrow rowme, or by often turning and ouercrossing

The thirde Booke

sing the way, or by passage had ouer Clouds and Riuers. But Nature hath yet for all this bene mans friend, for wheras if with hir flight and swift glauncing vpon the earth, she had clesight alike to it, she would soone be requited, and woulde soone come by him: She is herein somewhat behind, and hindred, and is saide to pursue him onely by hearing, whereas he is, and by sharpe smell. There is as Isidore reporteth ffeue kindes of Aspis. The first named *Dipsas* in Greke, in Latine *Situla* Christie *Snake*. It is of white colour, clouen in the taile, and beset with black spots or stripes. He that is stung with this *Snake* or *Worme*, shall feele such excessiue heate & vnquenchable thirst in himselfe, that by no meanes he can quench his thirst, neyther by *Wine*, by *Milke*, by *Weare* or *Ale*, or by cleare *Water*. But the more he drinke the more he may. Insomuch that through thirst at y last he dieth, as Isidor witnesseth. The second *Aspis* is called *Hypnalis*, which killeth a man as he is in slape. Which kinde of *Snake* Cleopatra vsed, and therewithall died in his bed with very much ease. The thirde is called *Emorroi*, which whome souuer it byteth, he shall sweate forth bloud. It so loseneth the *Taynes* and openeth verie wide the pores of the bodie. The fourth

is called *Prester*, which alwayes rumeth to-wards a man with open mouth, and hath a verie lothsome and ill smelling breath. The fift

is called *Septabiscus*, which by bit and stinging, causeth a man to consume away, and giveth him so, a deadly deathes wound.

Of the Aſſe.

The Aſſe is named after Etimologie of Latine word *Rescuy* beast, for that men at the firſte wers faine to rescue them selues in tourneyng, by ſetting thereon, or as ſome ſay, for that it is a beaſt of dull wit, & groſſe ſenſe. Senos in Greke ſay ſome is *Sensus*, and *Aſſenos* inſenſible or ſlow. It is of verie heauie and dul nature. His chiefelſt ſcode ſaith Auicen, are *Briers* and *Brumbles*. And Aristotle ſenith to becken to him, for that he ſayth thus. The Aſſe by bretſtling amongeſt the *Buſhes* and *Briers* hindreth the ſmall *Wirdes* in bringing vp their yong, and in their *Neſt* building. And therfore the little *Sparrowes* doe him all the miſchiefe that they can. And will often peck at him with their *Bill*. And especially then when as the Aſſe by rubbing himſelfe againſt the *Thornes* or *Briers*, cauſeth their *Neſt* to goe to wrack. Therefore when as the Aſſe braith (which is a horriblie & ſcarefull kinde of noſe)

to them, they al then lie awaie for a good time, And coming againe afterwarde to the place Where he is, and espying him prickled in any place by rubbing him amongst the Briers, in the place so raw and hurt, they never leaue off pecking, til they haue made it very soore, & haue eaten it in verie dæpely: by this meanes hunting him and compelling him to go awaie as fast as he can from their nestes. Here we see that a smal sallie Bird knoweth how to match with so great a Beast. Auicen sayth, that the Crowe and the Asse are at naturall enimie, For so soone as the Crowe espieth the Asse, she flieth and flacketh about his eies & face, & pecketh and scratcheth out his eien. But it is very seldoone that she pecketh them cleane out, he hath suche a deepe settling of his eien. Plinie saith, that he loueth his yong so tenderly that he runneth through fier and water to sauue them. Although it be most against his will to aduenture in the waters.

Of the Ant or Emote.

The Ant is called in Latine Formica, quasi nicas ferens, carrying hit meate by crummes into hit Lodge. Solinus sayth, that they be but of small bignesse, but of great discipline or skill in prouision for them & theirs.

Plinie

Plinie in his. ix. Booke and. xxxi. chapter, saith, that they are all busied alike, and be about the like busynesse daile, and by companies hunt about to finde victualles. They haue amongst them a Publicke weale, euerie one for his power tending & maintaining it. Their sorest labour is, when the Moone is at y full, and rest then when as the Moone is at the chayne. Aristotle in his. 8. Booke de animalibus sayth, that they haue a very perfite sense of smelling, hating all strong and noysome smelles, as suffumigation of Burnstone, or Harts horne being beaten to powder. Plinie saith in his. 8. booke, that when the Beare sickned or feleth hit selfe not well at ease, that then she scrapeth in the earth with hit Pawes contending to find of these, which being found and presently eate of hit, she recouereth hit selfe and is well.

Of the Bee.

The Bee sayth Plinie in his. xv. Booke, is one of those kindes that be cut and girdled about in their parts, which although it be but little, yet is verie fruitfull. Isidor sayth that it is called in Latin Apes for that it is first born without any faete. Aristotle sayth, that it is engendred of the deade bodie or carcasse of the Bullock. It is one of those that feder common yroat

The thirde Booke

profite. And hath within the Hiuue (as it were within the Citie) his tentes & Courts of very good workmanship. Of some they are reputed ciuill, for that they haue their King & Guides, and euerie one also distinct and severall offices. So that some are onely set ouer the residue to see that every one laboureth in his calling. Other some labour themselues, part by going abroad to bring home swete Honey, part by stading at the Hiuue doore (as it were at receipt of such as the other bring home) part playe the workmen within, and amende or make vp a newe al such things as are amisse: and every one of them knoweth his dutie. At that time that their King is present with them, they liue euuen as they will: but he being once absent, the whole swarne is disturbed, and stééth wading by companies, it cannot tell whither. Such safegarde haue they by their King, that they can not be well without him. So that if he happeneth eyther through casuall or natural death to die, they mourne for him a long time after, & carie him to sepulture, as solemnly after their sorte as our mourners doe.

Of the Beare.

The Beare with his mouth & licking, bringeth his yong which be at y first without al fation

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fashlōt, to that forme which they haue: and is called Ursus as Isidor reporteth, quod ortos digerat lanbendo, for that by often licking, she bringeth euerie parte in them to an order. The best in all the whole kinde is as we find, for that she can play the Phisition for hit selfe: for she being crased and distempered within hit bodie, bseth hit claw for a spade, and diggeth vp Enimets or Ants out of the ground, which being taken, she immediatlye recouereth.

Of the Beuer.

The Beuer saith Plinie, liueth and is found in the Isle of Pontus, and is one of those sorts which are called doubtfull, for often exchaunge had in place where they liue: for they liue one while altogether vpon the earth, and do accompanie other brute beastes, those which stray abroad & are soure fested: another while, they are contiuall in the wateres, and liue the fishes and serpents life. When they are huted, they espying the Huntsman earnestly pursuing them (least through such occasion they should be letted in their flight) the Male is reported to bite off his owne stenes and to gelde himselfe, and by that meanes becommeth very swifte. He hath his taile not much unlike the

B. J.

fishē

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fish, and the residue of his bodie not much unlike to the Otter.

Of the Boare.

The Boare saith Isidore, in Latine vocable **T**o word, is called Aper a seritate of fiercenesse or wildenesse (chaunge of the Letter. P. had into the letter. F.) of y Latines he is estwnes called Verres for his great streghth. He being gelt sayth Plinie, & Auicen, becommeth so much the more fierce and wilde, whereas all other Creatures living ware thereby the more milde. His armourie is a sort of strong tusches or tuskes and sharpe. His vse is, to keepe a god while in his mouth the stalke or sedge of Barley, such as is sharpe, to enter to the skin: keeping it of purpose to file & sharpen his tusches, which if it will not, he hunteth after the Herbe Organnie, of some called wilde Maizam, which he vseth as a Whetstone to whet his teeth withall. Aristotle in his sixt booke de Animalibus sayth, that the Boare at such time as he hath yong is most cruell and fierce, insomuch that he can not abide any man to come nigh him, but is maruellously vexed with him.

Of the Bull.

The

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The Bull is the hee Bullock, not gelt or having lost his parts to generation. Plinie sayth in his. viij. booke, that his noble courage is in his loke, & in his frowning countnance or forehead. Aristo. sayth, y he hath his Liver round, in a maner like to a man his liver. And is sed alone before such time as the Male & Female doe conioyne: but afterward at that time he feedeth and associateth in selfe him pasture with the Bullock. They are said to striue one with another for the Female which they best like: and after much strife and warring had, who so first tireth and is wearie, is counted vanquished, & the other the vanquisher forth with runneth to the Female, and leopeth vp vpon her back, and so satisfieth his desired lust.

Of the Bugle or wilde Oxe.

The Bugle or the wilde Oxe, is said to be so wilde, that his necke by no meanes can be brought vnder the yoke. And is called Bubalus for nigh resemblance to our Oxe. In Africk they are verie plentifull: he is of great strenght and force, almost not to be tamed: but only with an Iron ring put through his Nos-trils or Snowte, wherewith they leade him whither they list. There is another kinde of wilde Oxe, which the Philosophers call Ap-

L.y. caleo

The thirde Booke

taleo, but nothing so huge or great, but hath hornes much greater, very sharpe also where- with he heueth downe trees, and thrusting vp his hornes sometimes vp to the boughes of the Trees, intending to reach fode thereby, doth now & then with force of his hornes had, sticke fast by them in the Trese, wherewith he being chased and vered, howleth out aloude, whose horriblie crie the Hentesman hauing once hard runneth with fast fote thither, whereas he is snared, and so commeth by him, and else by no other meanes, and so sleaeth him. There is also another kinde of wilde Oxe or Bull, called of Aristotle & Plinie Bonasus, a little shoxter than our Bull, but more thickly set, and hath his Mane like to our Horse. His flesh is Vene- sonlike: for the which he is so often hunted. And in the game time he vseth this knack or p^ropertie: he runneth vntill he be wearie, and in his flight taking and course, he singeth forth and besowleth behinde both of his vaine and dung, euē whole furlongs long after him, and with such annoiance wearieith the Courser or Hentesman.

Of Barbell the fish.

Barbell, is called the beard fish, for that on both sides of his Mouth she hath finnes like

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to a haire beard. In Greeke she is called *Trigla*: with the Germanes Ein Berb. Of this kinde Oppiane singeth thus.
Accipiunt Triglae trino cognomina partis.

The Barbill for hir oft increase

Trigla by name is called:

Thrise in the yeare she giueth yong
herein all kindes excelled.

Aristotle in his fist Booke de Historia ani-
malia affirmeth that this kinde bringeth forth
yong thrise in the yeare.

Of Calamarie the fish.

Calamarie the fish, of many Autho^rz cal-
led *Loligo* hath his head betwene his hin-
der parts, and his bellie: and hath two bones
the one like to a knife, the other like to a quill:
she is like the Cuttle, but that she is a little
longer: and in that they differ also, for that the
Cuttle sheweth and poureth out a black kinde
of bloud in all hir feare and disturbance: this
Calamarie vomiteth a god red & pure bloud.

Of the Cammell.

The Cammell by Greeke word is called *Kamme*, his signification for the moste part is lowlinesse and submissiōn. And well had the Cammell this name, for that at every burthen
L.ij. laide

The thirde Booke

laide vpon him (to ease the labourer) he lyeth downe, suffering him to lay it on, euен as he will. There are two kindes of Cammels, one which is onely in Arabie, which hath two kibes in his back: the other in many other countries, al plaine in his back. His vse is to tourney no further at one time than he hath bene before vsed & accustomed to at another, neither to carry heauier burthen at another time then he before hath carried. They liue some of them, 50. yeres and some of them, 100. They can be without water the space of foure whole dayes, and haue their best delight in drinking then when as by soote they trouble the water. Aristotle sayth, þ there is in the Cammels a certaine honest care to keape themselves within their boundes. For they thinke it vnaturall and a most hapnous offence to haue adoe with their Dam. There was in a certaine Citie saith he, the Mother of Dam of a yong and lustie Cammell, all couered ouer with a cloth, with whome the yong one being incensed, vnwittingly attempted and assayed generation: who, þ it were long, through ruffling of the cloth, by certaine notes espynng that it was his Dam, came down and ceasid therein before he had his full lust, and biting her most cruelly, through extreme anger sue her. The like example of honestie obseruynge

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seruynge, he rendreth there of a certaine mans Horse.

Of the Cameloparde.

The Cameloparde hath the very head of a Cammell: the necke like our Horse, and fete like the Bugle or wilde Dre. He breedeth in Ethiopia: he is bespotted & stayned dyuerse-ly wdiuers colours in a maner like þ Libard.

Of the Cameleon.

The Cameleon is a small kinde of beast, whose bodie is such that with easie conuer-
sion it chaungeth into all colours, a few onely excepted. Auicen sayth, that it is all one with Stellio or Cosin germane to the Lysarde, for that he hath on his backe light spots like stars. And for that feare that it is naturally in, and the paucitie or rarenesse of bloud, he hath so often and so diuers transfiguration in colour. It is verie commonly sayd with the olde versifiers, and those also which would be esteemed Philosophers, that the Cameleon liueþ onely by ayre, as the Moule doth by the earth alone: The Heering by the water: the Salamander by the fire. And these be their verses wherem they shew this purpose.

Quatuor ex Puxis vitam ducunt Elementis,

L.iiij.

Cameleon

The thirde Booke

Cameleon, Talpa, Maris Halec, & Salamandra.
Terracibat Talpam, flammē Pascunt Salamandram,
Vnde sit Halecibus cibus, ac Cameleonti.

These fower Elements giue foode
to fower things, eche other
The Herring, Moule and Cameleon
and eke the Salamander.
With earth the Moule is said to feede,
with flame the Salamander:
And water is the Herrings meate
the Cameleons the ayer.

Of the bird Caladrius.

The Caladrius sayth Aristotle is of milke
colour, without any black spot, whose na-
turall propertie is this, that when as any man
is grieuously payned with sicknesse or disease,
if there be any hope of recouerie in the partie so
diseased, she hath alwayes a cheeresfull looke to-
wardes him, if there be no amendment that it
can perceiue, it is of very sad looke and counte-
naunce, neuer giuing him cheeresfull looke, or
once looking at all that way.

Of the Carpe.

The Carpe is a kinde of fish well knowne
of vs: she is arayed in all hir whole bodie
with hir coate of fense that is siffe scales of
meane

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meane & indifferent bignesse: insomuch that
there hath bene found of this kinde some way-
ing ten pound: she is of very soft flesh & phleg-
matike: with h Germanes it is called Karpff.
Erasmus called it in Latine Carpa, when as
other called it Carpio.

Of the Cat.

The Cat in Latin is called Catus, as if you
woulde say Caurus, warie or wise. In
Greeke she is named Galiootes, with the Ger-
manes Kaiz. She is to the Mouse a continu-
all enimie: verie like to the Lyon in tooth and
clawe: and vseth to pastime or play with the
Mouse ere she deuoureth hir. She is in hir
trade and maner of living very shamefast: al-
wayes louing clenlinesse. There is also a kind
hereof called the wild Cat, which of all things
is annoyed with the smell of Rue, and the Al-
mond leafe, and is driven away with that so-
onner then with any other thing.

Of the Crab.

The Crab in Greeke is called Kakynos, in the
Germanes language Krebs: with the
Frenchmen Crabe. Plinie vsed this Latine
word Cancer, for a generall or comon name
for all such as haue, & weare shaled garments.

The

The Crabs saith Lonicer haue a portion of venome and that occult or hid comming from their taile in the middle of their backes by line or thred which kinde of matter pulled out before they are sodden, leaueth the whole al togither pure and without corrupting.

Of the Serpent Cerastes.

Cerastes the Serpent hath on both sides of his heade, as it were the hornes of a Ram, bending bþward and wreathen all about. He lurketh sayth Isidore in the high grasse, wherin nothing can be espied of him sauing onely his hornes, whiche thing the small Birdes of þ field espying, weening to find (as in all other dead bodies their hornes, wormes meate alone for their appetite and desire) they being busie and pickling on them not knowing this Serpent his deceipt hid, are caught of him with a sodaine twining of himselfe about them, and are so sodainely snared. The like wilcs he bþseth with horse and man, to lie as though he were deade, or secretlye as though there were none such, yet whilste they vnawares tread vpon him, he twineth about either them, and so stingeth them.

Of the Coccatrice.

The

The Coccatrice by his Greke name should seeme to haue bene sometime reckened the Prince in his kinde, for he is reported to be the king of all other Serpents. For al things lyuing whatsoeuer they be, comming into fight with him, flie back. He is so poysonous that he killeth with his breath. There is no birde that escapeth him that comineth in his dent, but she is his owne: yet Nature for this thing hath well prouided. For they vse to seeke for the Vleasell which will haue this kind of serpent tamed. The greatest stature that it is of, is not aboue. xy. inches or there about.

Of the Crocodile.

The Crocodile is called yelow Snake for that he is in colour most Saffron like. Isidore in his. xy. booke. He is one of those kinds which alwayes keepe not in one and the same place, or which are not pleased long with Elements alike. One while he is couersant vpon the earth, another while in the waters. He is of such hard skin, that being stroke in the back or bodie with violent stroke of Stone or Iron fling, esteemeth it not a Rush. In the night time he harboureth in the waters, in the day time he liueth vpon the earth. Aristotle sayth, that the Crocodile alone amongst all other Creatures

Creatures living moueth the vpper lip, and
keþeth the neather lip vnmoueable, contrarie
to all other herein. It is a most glotonous ser-
pent, and a verie rauener, who when he is far-
red full, lyeth all long by the Banckes side
belching and panting as though he woulde
burst. Whereupon saith Tullie, when he is in
this case, and so farre gone, a certaine little
small birde called of vs the Wren or Kinges
birde, of the Grekes Trochilos, flieth towarde
him, and ofte assayeth or he can come by his
purpose, to go into his throte or intrailles: but
is repelled so long as he is awake: but falling
once on sleepe and opening his iawes as he b-
seth being on sleepe, the Wren goeth into his
throte, and being within there a certaine time
by flicking and mouing, causeth his throte to
itche, wherewith he being delighted, at the
last falleth on sound sleepe. The Bird percey-
uing this, goeth further to his heart, and pec-
keth at it with hir bill, and at the last gnaþeth
it out, and so fœdeth hir selfe full and escapeth
away. The like thing is read of Enidros the
Serpent, which creepeth in the grasse of Nilus
who being eaten downe quiche of the Croco-
dile, gnaþeth his heart out in sunder within,
and so killeth him.

Of

Of Chelidros the Serpent.

Chelidros the Serpent or of some in Greek
Chersidros, is in placebeing, one of those
kindes which be doubtfull. For it is now abi-
ding vpon the earth now in the waters. This
saith Isidore, maketh the earth smell well, or
to haue good breathing there where as it cree-
peth as Virgill describeth in these verses.

*Seu terga expirant fumantia virus
Seu terra sumat teter quâ labitur anguis.*

In question is it whether that
The fomie flesh and rancored Sell
Of Chelidros that poysdonous Snake,
Should giue such oddiferous smell.
Or that the earth by which this Snake
Doth slide and glaunce along,
Should giue to the nose obiect so swete
Or minister scent so strong.

Isidore sayth, that it goeth straight out in lym,
and bodie, and findeth thereby a maruellous
great ease: whereas if he should bowe hym-
selfe he shoulde straine and hurt hym selfe.

Of Cencris.

The very like in this behalfe, that Cheli-
dros doth, the same doth Cencris, as Lu-
cane reporteth of him thus.

E

The thirde Booke

*Et semper recto latus limite Cencris,
As Chelidros so Cencris doth
in eake alike their sort,
By stretching forth their bodie, both
in gliding finde comfort.*

Of the Caddesse or Choffe.

The Caddesse was first called Monecula, and is now called Monedula, because it in finding money and golde hideth it. And upon this Tullie in his Oration had for Valerius Flaccus hitteth him home with the like. *Non tibi plus pecuniae est committendum quam Monedula. I would commit mony to thy custodie no more than I would to a Dawes.*

Of the Crane.

The Crane by proper name should be called whisperer, or flackerer, as Lucane hath of hir thus.

Et turbat a petit dispersis litora pennis.

In raging waues of the Seas stremme
the Crane by flacking wings,
Hath pleasure passing all delight
in this than in all things.

Their flight is on highe, espyng therby what
land they were best to take: by his voyce they
are all ruled which is their guide or leader,

whose

of Beastes, Foules, Fishes, &c. 80

whose voyce waxing hoarse, another straight
wayes taketh his rowme. In the night time
they haue their watch, euerie one of the night-
ly by course, and whosoeuer playeth the watch
man least he shoulde sleepe, hath a prouiso: he
holdeth fast in his clawes little stones, which
in their falling from him straight wayes awa-
keth hym. The other by his paine taking, sleepe
quietly and take their rest. Aristotle by obser-
uaunce had much commendeth their flight be-
yond the Sea: It is done with such cunning
and ease.

Of the Cokow.

The Cokow in Greke is called Kokkux, with
the Germanes Gauch, in the French tong
Cocou, and is of ashie colour, and in bignesse
as big as our Dove, building hir nest most of-
ten in the Hallowes. In the spring time she
commeth abroad: and of ere Dog dayes arise
she is gone and hidden. Aelianus calleth hir
the willie bird or aduouteresse, for that she most
commonlye hatcheth hir yong in the Larkes
nest or Hiskins, which Hiskin is not much
unlike to the Goldfinch: whose yong or broode
she knoweth to be bred and borne in colour &
bignesse most like to hir owne, and therefore
she is the bolder so to presume: whose Nestes

ff

The thirde Booke

If she s̄et̄ god st̄ore or plentie of Egges, she destroyeth certaine of them, and in their place and number recompenseth and maketh them god with hir owne.

Of the Cuttle.

Thys Cuttle is in colour verie white, but she hath hir sinne black: she is called Sepia of a certaine rotten humor, that she hath: of the Greekes she is called *Sepedon*, for that she aboundeth in black bloud as it were ynick, with the which when as she perceyueth any deceites wrought, she defendeth hir self with dispersing it abroade in all the whole waters. And the water being so souled, she goeth and hydeth hir selfe. The Germanes call this Ein Black-fisch: the Frenchmen Seche.

Of the Deere.

The Deere the Latines call *Dama*: of some the fallow Deere is called *Damula*: Iudore thinketh, þ it is so called (as by deriuing it also we may knowe) for that it fl̄eth from our hands not knowing how to defend it selfe, but onely through flight. In stead of his weapon he sheweth vs his heeles as Marciall in a maner witnesseth, thus reporting of the Dere, the Boze and the Hart.

Dente

of Beastes, Foules Fishes, &c.

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Dente tenet Aper, defendant cornua Ceruum
P. fugit ē medio Damula. &c.

By tooth and tuske the Bore catch holde
and hornes defend the Hart:
The Deere being chaste all about
with this hath his hearts smart.

Of the Dragon.

The Dragon is the heade and chiefeſt of all other Serpents, and lieth from his Den or Caue in the earth his holownesse vp to the top of the hrode ayre, and of Dragon in Greeke, is englished flight. Plinie saith, that betwene the Dragon and the Elephant there is a naturall warre. Insomuch that the Dragon enrowleth & twineth about the Elephant with his taile, and the Elephant againe with his Snoute vsed as his hande, supplanteth & beareth downe the Dragon: The Dragon with twining about him holdeth fast, and with his myght somewhat bendeth backwarde the head and shoulders of the Elephant, whiche being so sore grieved with such waight, falleth downe to the ground, and in the fal the Dragon hath the worse, for that he falleth to þ ground first, and is therewithall slaine: but that other scapeth not scotfree, for with one anothers holde and rushing to the ground the Elephant also

W. S.

is

is broused, and often withall slaine. Againe they striue togither after this sort. The Elephant espying him sitting on the loft of a tre, runneth as fast as he can with full but to that tre, hoping thereby to shake downe the Dragon, and to giue him a deadly fall: but in that he doth not after the wysest sort for him selfe. For the Dragon so falling, oftentimes ligh-
teth on his necke or shoulders, and agrieueth him as with byting at his Postrelles, and pec-
king at his eies, and somtime he dazeleth him, and goeth behinde at his back and sucketh out of his bloud, so that if he shaketh him not off betimes by suche wasting of bloud as he will make, thereby he is quickly ensiebled: he fal-
lcth downe heauily with the Dragon also hol-
ding aboue him, and are killed both with so
heauie and burdenous a fall.

Of the Dromedarie.

The Dromedarie or that other kind of Cam-
mell, that hath two kybes or bunches on his back, is of lesse stature then the other Cam-
mell is: but more swift in passage, of which
propertie he borrowed his name. *Dromos* in
Greek is swift in course or running. He will
go 100. myles and mo in one day. They are
gelt sayth Auicen, in their youth, least they
should

should be therby more slow or hindered in their
journeyng: and also least they should (being
at ripe age, provoked to Venarie as they iour-
ney) slack it oftentimes & draw backwarde, till
that they haue had their lust. It is such a kinde
saith Plinie, as is not couetouse of varietie or
dainties. For after that it hath had neuer so
long a iourney, it is well content with grasse
and the Herbe Dactylus, or the Pionic.

Of the Dolphin.

The Dolphin saith Isidore, hath a fit name
or vocable, fatched from a man his speach or
sound, or for that they cluster togither, and are
all in one companie, hearing the sweete sound
of any Instrument. There is no Fish in the
whole Sea so swift as this is: for oftentimes
through that light and nimble leaping y they
haue they mount ouer the tops of Ships. Tul-
lie saith, that they are so much delighted with
Musick, that they haue taken and caried the
Musitian from out of the perill of the Sea to
the Sea Bancks. As when Arion Methim-
neus was thrownen out of the Ship into the
Sea, the Dolphins being their readie, tooke
him on their backs and caried him to land.

Of the Dog.

The Dogge in the Latine hath almost the same name that he hath in Greeke. *Kunos* in Greeke signifieth a shill noyse or sound, after a maner like to song. There is saith Tullie, in the Dogge a merueylous perceiuerance and sharpe sense to know who doth him good or who doth him the contrarie: who maketh much of him, and who hurteth him. Therfore vpon his Maister he commonly fawneth: to straungers he is eger and curst. In histories there is such record & testimonie of their loue had and borne to their Maisters, that the Maister by chaunce or casuallie, or else by crueltie miscaryng, the Dog also euen with his Maister hath miscaried. Insomuch that we read of some, who hauing had but the sight of the dead Corps of their Maister, by lamentation, and by bewayling at his side never loyed after, but perished and famished with long howling & mourning. Plinie remembreteth of a Dogge which in Epiro a countrey in Grece, so assaul ted the murderer of his Maister in a greate thong and assembly of people, that with fierce barking and biting, at the last he compelled him to confesse his fault. In like sort did the Dog of one Iason in Cicilie who being slaine by Dog for sorow would never eate meate after. The like loue or gratitude (and somwhat

more

more to be merueyled at) is red of Titus Gabinius and his companie, wherof one of them named Titius a Sabine, had a Dog (he being in Prison) that would never go further from him then to the ward or Prison Gate: whose Maister a little while after, being condemned, and put to death or execution, and the dead bo die anone taken downe from the Gallowes, and lying deade there, the Dog sorrowed and howled most lamentably, and being compassed and hedged in with a great multitude of people, wherof one of them casting him meate thus howling to make him holde his peace, he caried it forthwith and put it to the mouth of his Maister their lying dead, whose dead corps anone after being throwne into Tyber the deepe floud or Riuier, the Dogge swam after it hastily with entent to vpholde and sustaine it, with merueylous astonyng and wonder of the people had, that such a kinde of faith should be in a dumbe beast. And so with heauing vp his Maister so long as he could, when as thow weariness he could do so no more, they both drowned togither and sanke in the place alike. Plinie sayth in his. viij. booke and. 41. Chapter, that of all beastes living with vs and amongst vs, of most assurance, trust and faith, is the Dog, and next after him the Horsse. Fqz

vij.

better

The thirdc Booke

better prouise hereof we will adioyne one or two examples more. Celius a Senatour in Placence a Citie of Ligurie, being on a time besieged and assaulted soore of his enimies, and wist not how to be kept from their hands, was kept off from them all by a Dog, never wounded or hurte till that the Dog in his Maisters quarrell was slaine. We reade also of Garamante the King, who being banished sometime from his Countrie, returned back home againe, and brought with him 200. Dogges, whiche he vised in warring against those that resisted him, and so conquered them. Amongst all kinde of Dogges there are some so eger and stout stomaked that they haue Maystred and bene god enough for the Lyon and Elephant. There was a Dog as we reade sent as a present to the noble and great king Alexander, from the King of Albanie, which at the first dash or onset gluuen in the King his presence, daunted and toused the Lyon.

Of the Eagle.

The Eagle of his eyesight most Sharpe and prest tooke first his name, Isidore saith, that he is of such sharpe eyesight that he flying about in the top of the ayer in such heighth as he can not be scene ouer the Sea and Waters,

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yet for all that, through his cleare eyen, there is none so little a fishe that swimmeth so nighe the waters top, but he seeth and espyeth it, and thinking he may come by it, flyeth swiftlye downe to the water where as she is, and dicing a little, doth so sodainlye catch hir, as Gonshot that is shot off, or that that is moze swift. The chieflkest propertie also that he hath else, is that he is good in finding out false play or adulterie done: And this is his triall. He taketh his yong when as they be yong & tender, and haue not ful stedfastnesse in their eies, and holdeth them with there eies right opposite to the sunne beames. Those that haue constant and stedfastooke not daazed by such experimenter, he holdeth legitimate and truly begotten, and hath cuer god care after to them & their bringing vp. The other that haue their eyne twinkle in their head, or which be daazed at such proesse had, he counteth them Bastardes and misbegotten, and never after regardeth them, but repelleth them.

Of Echeneis the fish.

The fish Echeneis or Remora, stallehip, amazeth also (cuen as the Lodestone doth) the beholder by his hid and occult naturali set or vertue. She coucteth the Shipbord cuen as

M. iiiij.

the

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the Lodestone doth Iron , he is said to be a god
Stay to the Shipp, when as tempests arise : and
with cleaving fast, do staye y Shipp be it never
so great. Plinie saith, in his .9. Booke and .25.
Chapter that it is a very small Fish alwaies
accustoming and lyuing amongst the rockes.
Aristotle thincketh that this kind hath fat, pla-
ced in a maner like a birdes winges.

Of the Ele.

THE Ele in Latin is called Anguilla. Isidor
giueth the reason that it should be called so,
for like figure saith he, to the Snake. Aristotle
saith that it engendreth of the Mud: the chiefeſt
that is marked in the Ele is that it is ſlippereſe,
never y nerer katching or in auarauice of hit
When thou haſt hit moſt fast in thy hand , but
the harder that thou holdēſt hit , the ſooner ſhe
ſlippeth and escapeth out of thy handes . The
floud Ganges hath Eles ſome , 30. Fōote long.
They ſay, that the Ele being killed & addreſſed
in wine whosoeuer chaunceth to drinke of that
wine ſo uſed, ſhall euer after lothe wine.

Of the Elephant.

THE Elephant came firſt by his name of the
Greeke verbe *Eléphio* which ſignifieth huge
or like a hill. He is of exceeding great body, his
tusches

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tusches are of Iuerie : his becke is holpen with
that ſnowt that helpeth him cuen as our hand
doth . The Medes and Persians uſe to carie in
their warfare their Casteles and other prepa-
raunce on the Elephants backe : he is of god
memorie and long mindfull of a god tourne.
Plinie ſaith , that amongeſt all the beaſtes of
the wild forreſt, he is moſt mans frind. In-
ſomuch that if a mans tourney lieth ſo, that he
muſt nedes through the Forreſt, (leauing he him-
ſelf ſo monſtrous & huge) ſhould firſt ſcarē him,
he goeth a little a ſide out of his way: furder if
the Dragon ſhould auault the man , he goeth
forwith and warreth with the Dragon & ke-
peth him off from the man: ſo that whilſt theſe
two be at ſtrife, the man paſſeth away. Aristo-
tle ſaith, that this kind is without his Gall, &
therefore it may be that he is ſo quiet and pe-
aſſible. Solinus ſaith , that they ſeeme to haue
ſome ſkill in the art of Astronomie , and play
the Phisition his part euerie moneth in pur-
gation taking & purging themſelues : for af-
ter every new Moone they haue after y cleare
riuers, & ſo wash off all filthineſſe, ſuch as may
cumber the body. After that they bathe them, &
this being ſo done, they go again al frollike to
their wonted paſtures. And to the intent that
their youth ſhould keepe god rule and not go
at

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at royat, they haue them with them : such care haue they ouer them . They haue a meruulous and most honest shamefastnesse in the acte of generation. Therfore when the time commeth that this must nedes be done, the Female witing the Male his pleasure , goeth straying before towardes the deserts of the East , & seketh the most secret place where that their intent may be done and ended closely. The Male he anone hasteneth after & before their meeting or coniunction had togither , they are busied a while in seking out the herb Mandrage, which the Female taketh and receiueth to make her of more fertill nature and pregnant : and the Male also eateth of it to procure a moze earnest desire. Of al things that it standeth in feare of it is most afraide of the sily Mouse, which fretteth him then most when as hee is tied to the Maunger and cannot away.

Of Ephemera the fish.

E Phemera is a fish which ariseth in the Sea water euuen as the Bubble doth, where as much raine is. Whome Iorach in his Booke de Animalibus reporteth after threé houres of the day to die.

Of the Falcon.

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The Falcon, is a bird of haughtie stomacke matching with birdes a great deale bigger and mightier then him selfe, stryking at them both with stote and breast.

Of the Faune.

The Faune, or Hind Calf is called Hinnulus, for that at his Damnes becke or nod, they are ready to come home from straying & riotting abrode in the Parckes or Croaves.

Of the Fesaunt.

The Fesaunt hath yet no other name then it had first of the place whereas it was first founde: and that is reported to be an Iland in Grece, called Phasea from whence it was first fetched, as this Distichon sheweth.

*Argina primo sum transportata carina
ante mihi notum nil nisi phasis erat.*

By Argolike ship I first was brought
and shewde to other landes
Before that time I knewe no place
but the Iland Phasis sandes.

Of the Flecke.

The Fleck saith Isidore, goeth with rowling stote, and hath often anfractes or turnings. He is naturally subtile, and hath many

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my fetches to deceiue one. For when he lacketh meate and wote not how to come by it, he hath this craft or wile. He lyeth all along with euerie lim or bodie stretched out, very quietly euen as though he were deade. The sielye Birdes espying this, and waening thereby to haue a great pray, flie to his Carcasse, and are verie busie about repastynge. He, as they are vnawares of him, sodainely snatcheth vp with his Palwes certayne of them, and so pleasureth hymselfe, and stencheth his hunger.

Of the Frog.

The Frog saith Aristotle liueth quietly all the tyme of cold weather, and neuer stirreth abrode, bntil tyme of coite or coniunction. And then by croking voice he allureth the Female & stirreth hir to Venerie. There are Frogs calld Seafrogs, of whome Tullie speaketh after this sort. They ouercouer themselues wth sand, a knack vsed of them to beguile the little Fishes, and as they come by them, they step out, and catch them and so swallow them vp.

Of the Flie.

The Flie in Latine is called Musca. It hath his name of the earth, euen as the Mouse hath. This kinde saith Isidore being

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dzowned in the water, after one houres space quickneth and reuiuech. Aristotle sayth, that they are engendred of the earthes dung proportionably digested and ordered. There meate and drinke is filth, and they of themselues are nothing else but filth.

Of the Gnat.

The Gnat was firsste called Culex of hir sting, wherewith she sucketh out bloud: she hath in hir mouth a Cundite or pype in a maner like a thorne or prick: wherewith she stonceth to the flesh, & commicth by our bloud.

Of the Gylthead.

The Gylthead is a noble kinde of fish, and onely for a Gentlemans tooth. The Latines call it after their vocable or word golden fish, as also the Greekes, *Chrysophrys*, say they is the golden fishe, so called for that his head representeth the right colour of Gold. The Germanes call it Ein Gold forn: the Frenchmen Truite. Aelianus sayth that it is at continuall strife with the Dolphin.

Of the Goshauke.

The Goshauke is a Wurde of farre better stomach than claw: and is called Accipiter

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ter of a certaine grædie desire, she hath to catch the other small Birdes. She is verie extreme and soze towards hir yong. For after that they be once feathered, and are able to flie abroade, she hath them sooth with hir, and beateth them in the ayre with hir winges, and is somewhat rigorous to make them seeke their meat alone. And so by sharpe blage they haue no ioy to rarie with their Dam, but euerie one goeth his way, and prouideth best for himselfe.

Of the Grashopper.

The Grashopper of some is called the Cricket, it hath his name of his shrill & sharpe voice. He blyeth to go backward, and loueth to dig and boore in the harde earth and mortered places. He is heard most in the night time. Isidore sayth, that the little Aunt or Emite hunteth him, he not seeing it for his long haire hanging downe: which followeth him into his Lodge and to espie him the moze clearly, bloweth away the dust as he goeth, & so comming neare him, clasbeth him aboute in his armes, and at the last stingeth him to death, and so commeth by his pray.

Of the Gotebuck.

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The Gotebucke is verie wanton or lasciuious, verye much giuen to tenerie, and alwaies prone to it minding coniunction: whose eyes for insatiate lust thereof, turneth in his head and lie as it were but in one onely augle or corner of his browe. He is of such excessive whete nature that his onely bloud being kept warme supplieth the Adamantstone, and dissoluceth it whereas no fire is able to doe it.

Of the Grifin.

The Grifin is a Foule of plentifull and thicke fether, & foure footed withall. This kinde of Foule is saide to live in the Hilles or Mountaines, called Hiperborei, which be as some say, set in the fardest part of the North right vnder the Northpole. In their head they be like the Lion, in wing & flight like the Eagle. It is saide to be envious both to Horse and Man. Some say that they are set to keepe the Precious stones as the Smarage, the Jasper and so forth of such as grow there. And to looke to them.

Of the Hare.

The Hare is called lightfote after the Greek worde *πτοχ* is a swift runner. It hath no defense for it selfe, but onely swift flight. Where with

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With st eftsones escapeth. They sleepe not as others doe their cielidē being shur. Aristotle saith in his thirde booke de Historia animalium, that his feete is hairy beneath towardes his paw, (which thing in others is never espied.)

Of the Hearon or Hernsew.

The Hearon or Hearnsew is called Ardea for mouing aloft. It can not abide showers of raine, but to be out of their dent, she flieth farre aboue the clowdie Region of the Ayre, there where as raine is ingendred. With this hir high flight, she serueth soms to prognosticate ill weather.

Of the Hercynie Birdes.

Hercynie Birdes take their name of the place where they breede, the place is called Hercinia, a Wood in Germanie, beeing in breadth. xi. dayes tourney : in length. xl. whose feathers shone so by night, & when as the Ayre is shut in, that although the night be never so darcke and close, yet they giue then their best light : so that to a man iourneyng they are to his great furderance, being cast before him in the way wheras he goeth.

Of the Hedgehog.

The Hedgehog hath a sharp and quickthor ned garment on his backe : He presageth by such skil as he hath, what blastes of winds, what tempestes will follow. Plinie sayth, that he hath god knowledge in the difference of the Northren and Southren windes, wherepon he saith; that on a time a certaine man in the Citie Constantinople kept a Hedgehog in his Gardaine, by which he would alwayes know whether of these two winds blew, truly and infallibly. He is as god a meates man and Catour for him selfe, as any thing living is. For when his vittayles be scant or nyshe well spent, he getteth abyde to Dycharde and Groaues, where he hunteh after Vines and other the bell fruite. At the Vine (as likewise at the Apple tree) he playeth his part thus : He goeth vp to the boughes & shaketh them downe. When he hath perceiued he hath shake downe enough, he commeth apace downe, and gateth the Grapes or Apples dispersed abyde together : and when he hath done, he falleth hea vily vpon the heape, and so almost on cuerte prickly or bresle he getteth an Apple or Grape and home he goeth.

Of the Horse.

HOrses at y first were called Equi, as they be yet, for that they were coupled by paire and Mates, and were so vsed to the Chariote or Wagon. Of some they are called Sonipedes, for noyse making with their feete. They be of that sort that are well stomaked: their pastime is by coursing and running in the fieldes. They know well and are acquainted with the sound of the Trumpet, and therewith haue the better will to warre. It is a griefe to them to be conquered, and they are as loconde if they win. Some of them haue such memorie that they know their Aduersarie, & wil (when it shal happen) waite them a good turne. Some will not suffer no other man to come on their backe save onely their Maister, as Bucephalus King Alexander the great his Horsse. Plinius saith, that there is a certaine obseruancie in kinred and bloud with these. Aristotle in his 8. booke de animalibus, recordeth of a King in the North, which had a very faire Mare, who brought forth a very faire Fole or yong horsse, and within fewe yeares after (estimating so much this kinde) was verie desirous to haue more of the same breste. Insomuch that he shut them vp alwayes in Stable togither. This done of a long time, and espying them nothing forward in this point, thought he would work

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a pollicle with them, as he did. For after that, he separated them the one from y other: Insomuch that y one mought forget the other. And after such time had, and the Dam so attired & vsed, that the Colt shold espie no apparent signe that she shold be his Dam, was brought to the Mare thus vsed, frollick and lustie, and he not knowing of this, and unswitting, fell a none to coniunction, and ere he had ended (the Dams face by chaunce discouered) he was by and by at this daunted, departing as it were in a frensie, and running vp vpon a certaine Mountaine, threw downe himselfe headlong, and dyed.

Of the Lay.

The Lay by that onely propertie that is applied to him, is called the chattering Birde. Whereof arose first this Prouerbe, bestowed vpon such men as be never wel but when they be prataling: Graculus graculo assidet: One knaue or praster will alwayes accompanie another. And againe: Graculo cum fidibus nihil. And toucheth them that lacketh both eloquence and learning, scorne at them which haue both.

Off is the Bird.

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IBi is the Bird of the fload Nilus purgeth hic selfe with pouring in with his bill, water into his fundament as Isidore witnesseth: she liueth by the egges of Serpentes, & carieth them to his nest: & fedeth thereof, as of the best meate that she is delighted with. This bird profiteth Ægypt verie much, and is the best riddance or conuentance that they haue, of such disconmودities as be brought by Serpentes out fro Libya to Ægypt by the Southene winds. Plinius in his viij. Booke.

Of the Lapwing.

THe Lapwings name is borrowed *Από τον ο-λούζειν*, that is, of sorrowing and heauy note or crie: for when he crieth, he mourneth & lamenteth, wherfore in olde time the Soothsaiers & Augurers tooke heed to his crie, & did prognosticate therby ill wether to come. And when as this kind lamented, they sayde it betokened heauie tidings to come, when she flew quietly, they professed prosperitie thereby and good luck for to come.

Of the Larke.

THe Larke of many is called Woodlarke. **T**he soresheweth wth his pleasant note (as also the Nightingale doth) the day his comming

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& appéaring, as Cicero sheweth in his Prognostickes.

Et matutinus excret a credula voces.

The wodlarke as the Nightingale
that houre and tune doth keepe
And sheweth by his pleasant note
when men should rise from sleepe.

Of the Leach or Bloudsucker.

THe Leach or Bloudsucker is a worme of the water, verie desirous of bloudsucking. She lyeth in waite for such kinde of cattaille as come to the water to drinke, and cleaueth fast & twineth about their haunes, & drincketh bloud hir fill: when she hath so done she vomiteth it forth againe, and falleth to fresh bloud anew.

Of the fish Lucius.

Lucius of many men is called the Macrell. **T**he Germanes call it Ein Macrell. The Latins Luci⁹, by þ figure Antiphrasis, which is when a word hath a contrarie signification. They say that this fish keepeth alwaies at the verie bottome of the waters, so auoyding as it were all cleare light, whither when as the shermen by night saile with firebrand & torch, so that they espie it, they amazed there at and affoyed in their flight are so caught.

¶. iii.

Of

The thirde Booke
Of the Lamprey.

The Lamprey in Greeke is called *Muraina*, with the Germanes *Ein Bricken*: there is of this kinde two sortes, both differing in colour. For the one is blacke in colour, pied among with asche spots: the other is white having black spots. She swimmeth all whole in flexible sort, and all alike bending her bodie; aboue the land she creepeth no other wise then our serpents doe. The best of this stock of kind are those that be called *Flutæ*, in Greke *Ploutai*, god saylers or flutes, for that they keepe alwayes at the waters highest can not be drowned. Antonia, Drusus wife had such delight in a Lamprey that she dressed and arrayed her all ouer with golde Ringes, and the same beset aboue with precious Stones. Likewise Crassus by surname the rich, so loued a Lamprey of his owne bringing vp, that when he dyed he lamented sore, and bestowed also great cost of her burying. And whē as he was laughēd to scorne of Lucius Domitius for so doing, he gaue him this aunswere. Thou marueylest sayth he, why I so bewaile this Fishes death. But I marueile more at him that hauing had the losse of thre Wyues, neuer yet for ought that I could see, bewayled it. This Domitius

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is reported to haue poysoned thre Wyues for hope that he had of rewarde or greater riches thereby.

Of the Leoparde.

The Leoparde is a very tiraunte & aduoute, rous also in his kinde: as saith Plinie. The Lionnesse and Leoparde hauing coniunction together, or the Lion and Libardesse, bring forth a third kinde, even as the Horse and Asse, or hee Horse and Mare doe. The Female saith Aristotle, is more cruell than the Male, his colour is bespotted about: his upper parte of bodie, and his feete also, and taile are all alike to the Lion in outwarde shew. But in þ head they haue their difference: In bodye he is lesse than the Lion. And by that meanes he is even with the Lion, and not behinde him in reuenging as Homer witnesseth. He hath his cabage in the yearth with two contrary wayes vndermined to enter into it, or to run out of it at his pleasure: verie wide at the comming in, but as narrow and straight about the mid cabage: Whether his enimie the Lion running sometimes after him, and a pace, at the first comming in thither is narrowly pent: Insomuch that he cannot neyther get forward, nor backwarde. That seing the Leoparde, he running

a pace out at the furder hole , and commeth to that wheras the Lion first ran in, and hauing him hard pent , & his back towardes him, bighteth & scratcheth him with tooth and Nayle. And so by art the Leoparde getteth the victory, and not by strength. The same Leopard also saith Plinie, seeketh after the brode of the wild gote entending therewith to recover his health.

Of Lynx the beast.

Lynx in face is like to the Lion, in bodie bespotted like the Panther , his brine is of yset or nature, y it turneth by and by into a precious stone, which we before called Ligurius. He so enuteth man , and would that he shold not be the better for this, that he hideth and couereth his brine with dust & yearth , to the intent that no man should find it, but Plinie saith it is so much the better in his effect & working.

Of the Lyon.

The Lyon in his græke vocable and wodē is interpreted King: he is reported to be the King ouer all other beastes . There are diuers of this kind : they only differing in their Mane oþer long or short. His strength is in his hed. His vertue in his heart, he sleeþ (as the Hare doþ) with clydes vnþut. When he awaketh

þeþt

þorth out of sleeþe, he rubbeth out the þrint of his bodie and steþs, least the hunteþman espyng them, shold easily finde him out. He is verie gentle to man & never hurteth him vnþesse he be greatly inuiriþ by him, or that he is thoroughly an hūgry. He knoweth sayth Plinie, when the Lyonesse hath played him false play, and hath played the Aduoutresse with the Libard, by a certaine rammish smel or sweate which ariseth of them both. Yet if she washeth hir selfe thoroughly, she may deceyue him. Aristotle sayth, that the Lionesse at the first birth or brode bringeth forth most of hir yong: then after that, she lessenneth euerie brode one. For at the first, she bringeth forth fyue: at the second time, fourre; at the thirde time, thre: at the fourth time, two: at the fift, one: and euer after that, she is sterill and barraine. Of their remembrance of a good turne I neede not speake, or howe they haue done man a good turne one for another. As that whiche had a thorne in hir Claw being holpen of one named Androdus, & eased thereof: euen when as he thorough enue was deliuered vp to be punished, & throwen into hir Denne, that Lionesse that he eased so before, did then well remember him. As also I neede not to speake how God oftentimes bideþ in all beastes denouiring whatsoeuer , to

þeþt

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Shew his pleasure and possibilite what he can doe and worke by meanes of these. There was a fierce & hungrie Lyon let loose to Darius the Martyr, which not onely hurt him not, but also preserued him from the crueltie of other brute beastes. As likewise Daniell escaped scotches free by Gods prouidence, turning the fierce countenance of that Lion that his enimies had thought would haue sone devoured him into a fawning and chearesfull looke, not once hauing power to hurt him. Hamo a Carthagien borne, is firt reported to haue tamed the Lion.

Memnonides or the Birdes

of Ægypt.

Memnonides or the Birdes of Ægypt are named of the place where Memnon the Sonne of Thiton which came to the aide and rescewing of the Troians died, and is buried. They are saide to slie by companies out of Ægypt to olde Troie, to Memnon his Sepulchre, and to be onely his memoriall: and are therefore called of some the Trojan Memnonides, as Isidore recordeth in his. r.ij. Booke. Cuerie fist yeare they slie to Troie, and slie about Priam his Wallace, and that two whole dayes space, the thirde day they make battaille betwene themselues, and doe torment and slea one

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one another with their sharpe nayles & beck.

Of the Moth.

The Moth is our Garment worme, and by his latine word is called Tinea holdefast, for it biding in one place in the Garment never leaueth it, til it be gnawen and eaten forth thozow. Isidore saith, it mought be named Pertinax, peruerse, for that it bargeth alwayes upon one and the same place. Aristotle saith, that the Moth sucketh out of the Garment all humor, and leaueth it marueilously drye.

Of the Mouse.

The Mouse after Isid. is counted the smalles living beast, and is named Mus quasi humus, earth or earthie. It hath his growth at the full Moone, as other and sundrie kindes haue. It is for his bignes a verie rauenour or grædigut, and for a little meate is often sone entrapped. It smelleth his vittailles a farre off, and commeth the sooner to them by smell.

Of the Mule.

The Mule of the Latine word Mola, which signifieth grinding at the Mill, tooke his first name. For he being put into the Mill, is there, where he shoulde be. He is engendred of

of a Mare and an Asse (as of an Horse and an Asse also) is engendred the Mulet. Plinie sayth, that the Asse and the Mare doe never co-uet copulation together, except they haue bene from their youth forth accustomed and brought vp togither: And be fed with the selfe same meate, as Milke and such others. Aristotle sayth, that the more the Mule drinke water, the more his meate doth him good.

Of the Nightrauen or

Nightcrown.

The Nightrauen or Crowe is of the same maner of life that the Owle is, for that she onely commeth abrode in the darke night, es-
ing the daylight and Sunne. There is a cer-
taine Shrickowle or Owlet which when she crieth, she shricketh and is thought to be one of this kinde. Whereof Lucane speaketh thus.

Quod, strepens Bubo quod Strix nocturna queruntur,
That that the Owle by noyse doth make
and howling voice doth feare:

That doth the shricking Strix and shrill
with note vnplesant to heare.

Of the Nightingale.

The Nightingale was named first, of god
melodic louing, or for hauing delight to
frame

frame and sing a pleasaunt and swete note. With her pleasaunt tune she playeth every day before the Sunne his arising a fit of mirth, and is verie melodious to welcome the sunne as it were a Bridegrome coming. She is called in Greeke *Aedoon* of *aei* and *adoo*, whitch is to sing continually: she is one of those also which doe prognosticate as Aratus saith. In histories we read that many Cæsars or Emperours, especially those which were of the yongest sort, haue had Nightingales & Starlings or Stares that haue bene well instructed and taught both in y Greeke & Latine tongue. As there was also a Crowe in Rome, which being framed and taught to that purpose, euerie morning would slie to the Court Hostilia ouer the riuer Tyberis to salute Garmanicus Caligula y Emperour his Father, and Drusus, Emperour also, & then next after the whole body of Rome. This Crow is saide to be Apollos bird: As the Eagle Iupiters: the Crane, Palamedes; the Kings fisher, Thetis the mother of Achil- lis. Merthes also the King of Egypt hadde a Crow so taught and instructed, that whither soever he had bidden him go, eyther to carie or to fetch letters, he was not ignorant whither to slie, & by that meanes did his maisters mes- sage spedily. But to retourne to the Nightin-
gale

gale from whence we first came. Plinie saith, that in the spring time she most cōmonly bringeth forth sixt egges, and to the intent that hir griefe in trauelling should not be sore or great, she passeth awaie most of the night with pleasant songs. Wholē fiftene dayes at the spring time or at the budding forth of leaues, she continually singeth. This kinde doth often striue betwene themselues, and being almost dead, yet to the verie ende he will rather want of his breath, then leaue off his song. This bird sang as Histories make mention in Stesichorus mouth, he being an Infant or child: euē as Bees flue aboue Platōes mouth he being on sleepe in the Cradell, and left there some part of there Honey: and as the selfe same kind also sat without hurting him, vpon Ambrose hys mouth, he being a child. And as vpon rich Midas the Phrigian, he being yong, Pismiers filled his mouth with wheat, whereof every one of these, & such like haue their hid signification.

Of the Onocentaure.

The Onocentaure is a Beast monstrous, halfe a Bull & halfe an Asse. *Onos* in Greeke is translated into our speache, an Asse. But some Philosophers thinke that he is in bodie halfe a man and halfe an Asse. For from the

Pauell

Pauell vpward say they, it hath the figure of a Man, and downewarde to the scote it resembleth an Asse. Of this opinion is Plinie. These and such like monsters are nothing else but Natures dalyng, and shewynge hewe she can varie and alter things in their kind, as we may plainly see in the Hippocentaure, in the Faune & Satire, which Indie brædeth. It is fabled with the Poets, that Ixion, Junoes Secretary, prouoked his to Venerie, which thing Jupiter vnderstanding, made by and by a certayne Cloud to appeare like Juno to his eyes, with whom he being incensed, & in lecherous loue (nothing supposing but that it was Juno) vespent his seede vpon the Cloude, and theredpon were ingendred those Monsters which are called Centauri; otherwise Genitauri, quod ex aura sint geniti.

Of Orix.

Orix is a small beast and watrie, of that Nature that the Dormouse is, for he lyketh the better through good nourishment and long sleepe. All winter long he snozeth, and is as he were deade, but in Sommer awaketh and taketh life againe.

Of the Owle.

The

The Owle is called the dastardly Bird: she is of such slouth and sluggishnesse, she hath feathers inough to flie abrode day and night: But the sluggarde sleepeth all day long, most commonly, it lieth in olde Sepulchres, and in Housen or Barres not often frequented, and in cauernes or holes of stone walles, of which thing Ouid hath these verses.

Fedq; sic volucris venturi nunci a luctus,

Ignarus Bubo dirum mortaliabas omen.

That filthie Birde and Messenger
of sorrowes ill to come:

The sluggish Owle hath bene to man
most often daunger some.

For if in the Citie in the day time they had espied her, they gathered hereof some sorrow to come. The Isle of Crete is voyde of this kinde. They are dedicated to Minerua. There is also a Shrickowle which is alwayes helden unluckie. Of this kinde one sat upon Pyrrhus his speare he marching forward in battaile ray toward the Grecians armie, & portended and foretold sinister and yll fortune. This kind, as the abouesaid, is hated of all other birdes, against whomie she vseth a verie craftie kinde of warring. For if the companie of small birdes be manie, she lieth groueling & fighteth with hir feete; and couereth hir selfe all ouer with

hir Bill and Clawes. Plinic saith that the Buzzard or Kite rescueth him oftentimes thorrow a certaine naturall agreement or truce had betweene them. Nigidius witnesseth with Plinic, that this kinde lurketh and sleepeth by dayes throughout Winter, and hath nine voices or soundes. These be verie plentifull in Athenes: Insomuch that they haue brought forth their Proverbe. Noctuas Athenias mittere: In Grammaticall sense: to sende ouer Owles to Athenes In Tropicall sense, mene of such as bestow largely vpon them that haue no neede: and much after that that we say, to cast water into the Eenis.

Of the Panther.

The Panther is euerie living Creatures friend, except onely the Dragon, whome he hateth deadly. He is in his colour bespotted and in euerie part of his skin or hide, he sheweth as it were eies. He loueth exceedingly all other kinde, such as be like him, as the Leopard, &c. The Female never beareth yong but once in hir thre for all. The reason is for that she never iogeth at the first birth or blood, wherof she being mindefull couer after with what paine she brought forth, never seeketh more after it. Plinic to this giueth another reason, all

The thirde Booke

beastes saith he of Sharpe Clawes or Mayles, doe never bring forth often. The Panther his smell or breath, to all things living except the Dragon, is most delectable and pleasant. In so much that all the other follow after hir, moued with that hir scent. So that by that meanes when as she is thoroughly hungrie she cometh by some of them to hir pray. The Dragon flieth back and can not away with hir smell. Plinie writheth that a Panther sawned vpon the fether of one Phileus a Philosopher, that he should helpe hir out with hir yong that were fallen into a mirie Lake or Pit. In the former fete they haue fwe toes; but in their hinder fete four onely.

Of the Partrich.

The Partrich is called y fleting birde, neuer settled or stayed vpon one thing: Therefore oftentimes in that which he goeth about he loseth his labour. For he taking away other Birdes their Egges, and bringing them vp as his owne, doth not for all this greatly profite himself thereby, for so soone as those yong can heare but their owne and Matine Dams note, they leaue their Stepmother or Nurses fode by and by. The Male destroyeth his owne Egges often: least that the Females care in hatching

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hatching them vp or sitting on them shoulde hinder him from Glencrie vsing: he is so lasciuious. The seauenth day also after their hatching, he banisheth them and thrusteth them out of his Nest. He is consecrated to Iupiter & the Goddesse Latona, and Appollo his father. He pregeth himselfe with Lawrell, Beotia is without these.

Of the Parret.

The Parret hath all his whole bodie greene, sauing that onely about his necke she hath a Colle or Chaine naturally wrought like to Simople or Clermelon. Indie hath of this kinde such as will counterfaite redily a mans speach: what wordes they heare, those commonly they pronounce. There haue bene founde of these that haue saluted Emperours: giue them Wine and they will be wanton indugh: they are as hard in their head as in their Beak or Bill: When they learne to speake they must be beaten with an Iron Rod, or else they fele it not: Plinie saith that in a certayne wood called Gagandes this kinde was first founde: of all other Foules she and the Turtle Dous haue greatest friendship.

Of the Peacock.

O. ff. The

The Pecock, had his name first with vs, of the selfsame note that he himselfe singeth dayly, whose flesh is so hard that it cannot easilly be sod or rosted: His iolly brauerie in him selfe is through setting vp his fethers aloft, and at his espying in himself so many gaine colours: but having his fill at the length with so godly a shew, in his vpper partes, & casting his luke towardes his base fete, seing himselfe therein deformed, forgetteth by and by all the sonner conceite of pride, and thereby is brought to acknowledge himselfe. He is saide to be Junoes bire. The Female coceiueth not vntill she be thre yeares olde: at what time she then beginneth to be so arated in colours: There is noted in this kind both selfloue as in his sonner propertie: & enuie also, soz that she will rather hide away hir dung, than that man shoulde haue profit thereby, being many waies medicinable. Hortentius the Orator killed first y Pecocke that was taſted whither y he was meate mæte for a man, yea or no. And there is also a report y Alexander the great, seing once a Pecock in Indie so meruailed at that sight that by a commaundement giuen, he charged y no man in paine of death, shoulde sea or kill so faire a bird. The Doue and the Pecocke are verye great friendes.

Of

Of the Perwinclle.

The Perwincles in Greeke are called Kokli.i.i, wherof some be of the Sea: other of clouds, others of the earth. They are alwaies clothed with one and the same shale. The Poets call this and the Snaile also, Domiporte, that is their house cariour. And this is the fable that they father vpon them. When Iupiter hadde bidden all creatures & thinges liuing to a feast or banquet: these kindes of all other made no apperaunce: Iupiter therfore demaundeth the cause or reason of their absence, who gaue him this aunswere. Quæ domus cara, eadem domus optima. Which is, that house or maner place which is most esteemed that we recken the best. At the which aunswere, Iupiter being stirred, he comaundered them to their owne house or lodge as to perpetuall prison, and that whither souuer they went, they shoulde carye their house and home with them vpon their backes.

Of Phænix the bird.

Phænix is a bird of Arabic, of maruelous long life, she liueth aboue six hundereth and fiftie yeares, and at the last being wearie of hir life, goeth to the groanes there, and gathereth D.ij. small

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small slippes and twigs of such kinde of trees as be both extreme whot & odoriferous withal as is Cinnamon and such like: and so bespreweth hir nest, cōmonly made in the highest firre trees, & next to the Sunne; and flying thither lieth voluntarily in hir nest, abiding both the burning of the spice & Sunne, and therewith is consumed to ashes. And of those ashes animated by the Sunne, and other Planets, ariseth another Phenix, which maintaineth and continueth the kind from time to time. Some haue y opinion that no man euer saw hir eate. She is consecrated to Sol: Plinie sayth that there was one of these brought into the Citye of Rome when Claudius was Censor. The yeare of the Citie.800.

Of the Pellican.

The Pellican is a bird in Egypt, dwelling amongst the deserts of Nilus. She is saide of Ierome, to reviue those of hir yong which in hir absence haue had their bloud sucked of Serpentes, wherpon they died. And she reviueth them by wounding hir selfe, and pouring into them certaine of hir owne bloud, and so within thre dayes, they which were so dead, reviue & quicken againe. Volateranus saith that that is the Pellicane whitch Pline calleth Platea,

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cōmonly the Shoueler: but other do not herein agree. This Platea is a birde which lieth to the shelfishes of the water, and eateth hir fill of them, which being made verie tender through heate in hir belly: she vomiteth them vp againe that after the shell being once opened she may come by their meate with more ease.

Of the Pearch.

The Pearch in Greeke is called Perke: with the Germanes Ein Bersig with y Frenchmen Perche: some think that it is called Parca by Antiphralis, signifying another thing then the worde sheweth. For with whome soever she is angrie, she woundeth him with hir finnes, or if she can not come by him, they are sure to haue it that are next to hir. There is hereof both Male and Female. But they haue their difference: for the Male hath his finnes red, the Female hath not so. Lonicer sayth that when as the fish Lucius is hurte or soze wounded of any other kinde, and can not helpe hir selfe, she seeketh out the Pearch, which so soone as she sees him, she toucheth and supplcth his woundes: and so is she healed. It is a fishe of verie tender meate or flesh. As Ausonius recordeth of hir thus.

Nec te delicias mensarum Parca silabo.

D. 117.

Amongst

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Amongst the kindes of delicate meates,
the *Perch* I would haue spred:
Whose flesh so soft and morsell sweete
in all feastes is the hed.

Of the Puttock.

The Puttock sayth Isidore, got his name
of his soft flight. Miluus sayth he is, quasi
mollis, soft of flight. It is one of the rauenous
sort, making hanock of the small birds. Tullie
in his second booke *De natura Deorum* saith,
that the Puttock and the Rauen or Crowe be
at naturall enmitie togither. Insomuch that
one of them (when they may come by them)
breaketh anothers Egges. Elianus thinketh
that the Hale in this kinde is seldom or never
seen. Insomuch that the Female stretching
herselfe along and conuersant toward the East
and south, conceiueith so & bringeth forth yong.
They also beare a continuall hatred to the Fox.

Of the Pye.

The Pie is reckned Mars his bird. It had his
Latin name first of *Pucus Saturnus sonne*
which in his prophesying and soothsaying vsed
this birde: as Ouid witnesseth. By Greeke
name he is called the *Okes griefe*, for by with
his Bill he pecketh & maketh hollow the *Okes*
with

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with such daylie accustoming. In one and the
selfe same day he chaungeth his tune.

Of Rhinoceros.

Rhinoceros in Greeke is interpreted hor-
ned beast or *Monoceran*, and is englised the
Vnicorne. Plinie in his. viij. booke saith, that
his Horne is set aboue his nostrils. His con-
tinuall strife is with the Elephant, & vseth to
defend himself thus. Whene he seeith his enimie
come, he whetteth his Horne against Sharpe
stones, & then setteth on: and in his fight war-
deth and foyneth at the Elephant his belye,
the most tender part that he hath, and so rid-
deth him.

Of Rinatrix the Serpent.

Rinatrix is a Serpent which with cnueno-
ring poysoneþ þ water, so that into what
cleare Fountaine or Riuere he swimmeth, he
infecteth it, as Lucane witnesseth.

Rinatrix violator Aquæ, &c.

The Rinatrix of Serpents kinde
and the poysonus Snake:
With intermedling doth infect
eche Pond and euerie Lake.

Of the Salamander.

The

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The Salamander as Plinic saith, is like the Lizard in face and countenaunce. He infecteth the fruites of Trees, and corrupteth the waters so that whosoever drinketh thereof dyeth by and by. He liueth onely in the fire and is nothing hurt through the fire his flame.

Of the Salmon.

The Riuers Rhenus and Rhodanus in this kinde doe alone excell. The fishe it selfe is big and fat. His meate or flesh is red: in taste verie sweete: the Germanes call it Ein Salmon. The Frenchmen Saulmon. Plinie in his ix. booke and. xvij. Chapter, preferreth him before all those Sea fishes, which accustomed to Aquitania the floud, which are many and great, and reckned daintie.

Of the Scorpion.

The Scorpion is a Serpent of the earth, stinging deadly with his taile and of some is called flatering worme, for faire face shewed and friendly countenaunce. But if any man come neare him behinde she payeth him home. Plinie saith that it bringeth forth yong sometime seauen at once, whereof, the Dam eatech up fyue of them, but y other the wyllest of them, get about their Mothers backe and buttocks, and

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and so bite him. This kind sleaeth his parents, and hath onely care to reuenge their Brothers quarrell: and in that point Nature well provided that their should be no great multiplying in so perilous a stocke and kind. Orion when as he had made that boast that the earth shoulde bring forth no suche Monster but he would kill it: the earth it selfe cast vp such a Scorpiō as slue him in the presence of the people with most sharpe sting.

Of the SilkeWorme.

The SilkeWorme is the Tre or his braunches worme, by whose web weauing silkes are made. She is called Bombix, for that she leaueth nothing in her bellie but emptie ayer whilst she is about spinning of her thredē.

Of the Sole.

The Sole Varro calleth Lingulaca, for his great sound. The Frenchmen Sole: It is a kinde of fish all plaine: of verie soft meate or flesh, and easie to digest.

Of the Sow.

The Sow is called Sus, of wrooting vp the clots of the yearth with her beake or snoute. She beareth saith Plinie, sometime four, sometime

time fwe at once , sometime moe , but cannot bring them all wel vp , and therefore eatth vp some of them : & it hath bene sene , that she hath eaten vp all hir bwode , saue onely the eldest , whome she most entierly loueth , and him sheweth most often , & giueth him of hir the best teate . As Aristotle saith .

Of the Shoueler.

The Shoueler is called Platalea sayth Tullie , he getteth his meate with flicht had to those birds that dwiuing downe to the waters to ketch fish , dwiowne themselues , or if any come out with any pray , he meeteth them & presseth their heades , till they let go that which they haue caught .

Of the Sparrow.

The Sparrow is called Passer a Paruitate , of small or little quantitie . Tullie in his Diuination saith , that they shoulde be in those kindes that are noted to prognosticate : for saith he , that kinde of diuination which is marked by euent , or animaduersion , is not naturall but artificiall : & of these some be perceiued to be done by sodain conjecture , as Calcas with Homer , whiche throught a certaine number of smal Sparrowes , prophesied and diuined before of the

the Cittie of Troie his siege . It is in his kinde very lasciuious and rioting . It flieth in his extremity alwaies to man for helpe . Seuerus the Abbat had a Sparrow , that for feare came flying to rescue him into his handes , & was glad to take meate at his hands , he reaching it him .

Of Stellio.

Stellio the starred and speckled beast saith Plinie , liueh most by the dew of Heauen , and spirite of the earth . And all his best iolytie is in countersayting colours , & yet for all that is venomous .

Of the Swallow.

The Swallow , saith Aristo . in his sixe booke *I de Animalib⁹* , maketh hir nest & bwedeth twice in the yeare ; and that is done so artificially , as man cannot devise to better it . Isidore saith , that he is so named for eating his meate as he flieth about in the ayre , or for often turning and retire had to one and the same place . Aristotle saith in the same booke that the eyen of his yong whilst they be tender , being hurt , he secheth straight waies medicine at the herb Calcedonies hande . She is one of those kinds also that foretell things afterwardes to come . Cecinna a Volateran & Knight in Pompeis campe

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campe when as he had come by certayne Swallows he sent them as messengers before of victorie woon to all his friends , & that was done with letters tyed about their feete which they caried spaedily and roundly.

Of the Swanne.

The Swanne is called the sweete singsing
Worde, for that (as it were in foted verse)
before hit death hit soyeth. In the Shipmens
note or rule, the Swan prophecieth lucre & good
lucke, as these verses seeme to declare.

Cygnus in auspicijs semper letissimus ales
Hunc optant nautæ quia sc̄ non mergit in vndis.

A token of good lucke it is
the ioyfull Swan to see
Which hideth not hit selfe in sea
but will with Shipmen bee.

She is fairely fethered & whight , but in flesh
most blacke. She is one of those that knowing
what uncleanesse commeth by venerie, before
she goeth to foode , will to the waters to purge
and make cleane hit selfe . This is Apolloes
birde. There is a fable with þ Poets that this
Swan was altogether Phaetons loue , & that
after þ fall of his proud and presumptuous re-
quest, he was turned into this kinde of Birde.
Pythagoras thought that the soule or spirite of

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the Swan was immortall, and therfore said he
it is, that she ioyeth so when as death calleth
for hit.

Of the Storke.

There is in the Storke a marueilous pietie
or gratitude, which for such paynes taking
as there parents had with their yong, when
they could not shifte for themselues, the yong
promise (as in dede they doe) to acquite and re-
compence the same when their Parents war
feeble and can not helpe themselues. Those of
Thessalie nourish and maintaine this kind to
be rid of Serpents wherewith they be greatly
annoyed. Elianus saith that through the be-
nefite of the Goddes perceyuing them to be so
kinde as we abouesaid, this kinde in certaine
Ilands, were translated into Mankinde. The
Image of the Storke in olde time was woon
to be printed and grauen in the Kings Heep-
ter & Diademe, to the intent that men should
haue eiesight of pietye or gratitude in their
Prince so figured and painted . Their chiefeſt
lode is the Herbe Origanum or Origan.

Of Stockfish.

Stockfish in Greeke is called *Salpe*, with the
Germaines Stockfish . Aristotle saith that
it

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it is a verie myrie fishe: and which can never be well sodden vntille it be beaten with a rod or wand. Amongst y Germanes it hath raised a Prouerbe, which is, Salpa pelutantior aut lasciuior: More foolish or waton thā a Stockfish: applied to such as haue their mindes set vpon wantonnesse: and which will doe nothing of their owne will vntille they be compellid to it. With the Germanes it is after this sort. Ex fantasiet ein Stockfish. In the person of this Laurentius Lippi^o dallied with a Distich or double verse on this wise.

*Salpa, obscenus ego dico, nec decoquor vnguam
Ni ferula cedens verbena mulia dabis.*

As a muddie Stocfish I am
which neuer will be sod,
Vnlesse she hath good store of stripes
and be beaten with Rod.

Of Taxus or the Badger.

TAXUS, of sonie Melus, of Melos one of the Iles called Ciclades, which for full & plentifull fleese of woll, is called Melota. This saith Plinie, hath a certaine wilie heade to decidue, and daunt his enimies, the Spannell, & Fox, for bēing in daunger to be taken in hunting, keepeth in his breath with constraint had therof, and in so doing, his flesh and skin puffeth

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up, and swelleth so, that he being thereby bitten, feleth no soze. He is a god prouider for himself also, and hath a forecaſt in time & weather. His house is some hollow Cauē in the earth, in diuers sorts diuersly wrought: so that on whatsoeuer ſide thereof the winde is blustering, he turneth his taile and keepeth off cold, ſo from the rest of his bodie, and at the other contrarie hole, he taketh both ayre and breath. It is also carefull in laying vp ſtores for winter, both the Hœ and Hœe: In ſomuch that when the nipping cold Froſts come (at which time al liuing things are moſt hungrie) he fearing the Female to lauish and to be no ſparer of ſuch vittailes as they haue, and fearing leaſt (if they ſhould ſo be ſpent) they ſhould both famiſh, ſtenteth the Female, and giueth hir hir task, wherewith ſhe being moued and as cratke as he, eſpying hir time when and how ſhe may come to the Laſoder or Vittailehouse, he not eſpieng hir, finding ſuch opportunity as he looketh for, goeth another way to the Miander and vittailes, and there eateth hir ſyll, and commeth againe ſtealing and ſunketh into his compagnie without any ſurmiſe or ſuſpect had of his part of any ſuch kind of deceipt. The craftie Fore also is his naturall enimie, whos eſpying him to come forth of his Den or

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Cabbadge, hasteneth thither and annoiseth the place with filthie excrements.

Of the Tench.

The Tench liueth whereas much Mud and Mire is. The Germanes call it Ein Schlein, which kind of fish vnlesse it be well cleasred from such infections as it hath, is very hurtfull. Ausonius calleth it the poore mans dishe, for that in the olde time it was onely the poore mans meate or dishe: of the welthiest men little set by. And in this sentence or verse he seemeth to shew the same.

*Quis non & virides vulgi solatia,
Tuncas norit?*

Who doth not know the Tench to be the poore mans meate or fish
Which to him once bequethed was to be his chiefeſt dish.

Of the Tiger.

The Tiger is a beast of most swifte foote, or flight, and of all beastes most fierce, named of the Persians arrowe, which they call Tiger, in their phrase of speche. Peraduenture for resemblance herein, their flight may be thought to be both a like. There is a certaine riuer also of that name, one of those fourre riuers which

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flowe forth out of Paradise called Gion, and passeth through Armenie & Mede. The best increase of the Tiger is in Hircanie & Indie. He is not onely of most swift pace, but also of smell. Wherefore saith Plinie, if that at anie time his brode or litter (which is numerouse or many) be stolen away in his absence (as then is the time when as the Huntesmen commeth by them) the hunter carrying them never so fast away by horseback, & with never so much hast, yet at his returning to his Nest, when as hee espieth falshoode plaide, he flieth and strayeth abrode fiercely as he were mad, and with his swifte pace and god Smell, he hitteth at the length into that waye that the Hunter betooke him, whome he hearing, not farre off, brypling fiercely, maketh awaye as hastilye as he can, he letteth one fall downe, and hasturid yet for all that away as fast as he can. The Dam in the way finding one of his Litter, and brode, goeth with that one home backe againe, and conueyeth her to the Nest: that being done, yet she leaueth not but pursueth after, & commeth by a nother after the same sorte, & likewise taketh paines with that one home againe. And so likewise is y huntesman faine to do so more often, except he be past his reach or out of perill of him, as by ship taking, & the like. The male

saith Plinie, hath no regard of his yong. And the same saith also, that there is another wape that some hunteynen beguile hir with, as to besrew & spræde in the way Glasse, by þ wch he comming and espyng there hir owne shadewe represented, weneth throug h such sign, that there were of hir yong, and whilste he here thus facieth long tyme, deceiuing hir selfe, the Hunteynen hiech him awa y & so escapeth. Yet to speake a little of hir mildenesse somctyme shewen, Diuus Augustus is reportyd to haue shewen in Rome a Tiger very well tamed and kept in a Caua or Cabbadge.

Of the Tortesse.

The Tortesse is reckned one amongst the Snaile or Wormes. Aristotle saith that he hath such harde chaps and iawes that he breaketh stones in sunder, being put in his mouth.

Of the Turtle Doue.

The Turtle doun of al foules is most honest and shamefast. She liueth in the tappes of mountaines and in the deserts. She is not lowlike with man, & conuersant with him as the other kind of doves are. Yet the other doves haue their praise of gratitudo & remembraunce of a god turne shewyd, & are called after t'ieir

Epithete

Epithete simple or mild. The reason why they be so is, for that they lacke their bitternes of gall. Aristo as concerning this last kind saith, that they bring forth xij. times in þ yere. There is another kind called the King Doue very chast and temperate. And as for the Turtle Doue, her best praise is in hir ping vndefiled wedlock (and lesing hir Mate) for hir constant widowhode. The other Doues also haue bene mans messenger somtyme to & fro, as at the besiegynge of Mutina, where they caried Letters tyed to their feete to the Consuls tents through Decius Brutus.

Of the Viper.

The Viper is a kind of most venimous serpent, so named by the Latin word, for that she bringeth forth & deliuereþ hir yong with much paine and griefe. For when as hir belly is big, and hir yong ripened, she desiring to be deliuered, (as they also couet to be out of so straight a place) gnaweth and eate a way out of their Mothers side, & so with both their great griefe, and most often their Damis destruction, they come out & are boorne. Iud. saith that their maner of coniunction is not as others is. But þ Male being in tyme of yere plentifull, & full of seede, to be rid thereof, after their owne and

The thirde Booke

natural maner, the Male putteth his head into his mouth, and casteth vp of his seede into his throte: With the which the Female by exceeding great pleasure taken therein, and almost wood or mad therwith, with holding fast, bigheth of the Males heade, and so it commeth to passe that all the whole kind is in all their doings most sharply and painfullye agrieued. This kind saith Plinie, liueth in the earths or deepe Crannies, wheras the most part of Serpents liue in rockes of stone, other in the hollownesse of trees. Al winter time it lurketh & is hid, but as soone as the Sunbeames warme the yearth, she breaketh out, and being dazed in the eyes through accustoming in the blacke yearth, she by and by seeketh after the herbe Fenell, and annoynteth them and so seeth clearly. This kinde is mosse daungerous to aduenture vpon. Politianus saith that Ampicides was killed with the byt of a Viper in Lybia: and with that his so deadly a byt, died oute of hande. Likewise is Orestes reported to haue had the same death, after that he came to himselfe againe.

Of the Vulture.

The Vulture saith Aristotle, buildeh his nest in most high Rockes, so that very sel- downe

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dome or neuer his yong are sene. For the which thing a report went that Herodotus, Brisons the Rhetoricians Father, thought y this kind came from another world. And his reason was, for that no man could see the Vultur his nest: & yet when they were sene flying, they flewe alwaies by many and great companies. This coueteth and hawketh after dead carcasses, & hath a marueilous good smel. Their chieffest dainties are fitches. Hermodorus ponticus witnesseth, y the Vultur of al other foules is the simplest, for that that he never raueneth or destroith any such kinds of graine as mankinde soweth to nourish him and his. Their smell is so wonderfull, that they will smell (as is reported) any dead carcasse ffeue hundred miles off.

Of the Weasell.

The Weasel in Greeke is called *Gale*: with the Germanes ein Wesil. This is the subtillest amongst the residue of beastes which are by naturall grouth small or little: And it hath a wonderfull care to keepe and preserue his yong without harme taking and endamaging: Insomuch that he nourseth them whilest they be sucklings, in the neathermost and most hid Crannies or Dens of the earth. Of

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this

this sorte three kindes are mentioned: one long like a Lamprey: the other called a Ferret, the thirde called Meles, of some englised the Powlcat. This is the greatest and the chiefeſt enimie þ Serpents haue: with whom when he encouentreth or maketh battaſle, he goeth and armeth himſelfe with the Herbe Rue, the ſcent whereof, he knoweth to be moſt offenſive or annoiouſe vnto them. They of the Cittie Thebes haue worſhipped and done ho- noſe vnto this kinde. This kinde and the Crow beare a naturall grudge the one to the other: as doth the Eagle and the Kings Fisher: the Dove and the leſſer ſorte of Birdes: as alſo the For and Putrocke: the Horſe and the Gri- phin: the Dolphyn & Whirlepoole: the Lam- prey, and Conger: the Elephant and little Mouſe: the Elephant again and Rhinoceros with his ſnout ſo crooked: the Scorpion and Scellio which is ſo bespeckled: the Salaman- der and the Snaile: the Frog and the Bee: the Bee and the Wetell: the Bee alſo and the Swallow: as alſo againe the Weasell is the chiefeſt enimie that the Cockatrise hath: the Rat of Indie the greatest enimie that the As- pis hath. And as there is ſuch naturall ſtrife betwixne theſe and ſuch like: ſo is there againe (in as many kindes as we before made men- tion

tion of) a naturall agrément or loue made by conſederacie of like kindes, or elſe thoſe that are not greatly diſagreing or diſſering. The Turtle Dove and Parrot or Popinay take parts and holde together: as alſo the Chouſe and Woodlarke: the ring Dove & Partrich: the Peacocke and the other common Doves: the ſielie ſheepe and the hee Gote: the Jay and Sterne or Seamew: and many other doe the ſame, which to rehauſe woulde require large volumes.

Of the Whirlepoole.

The Whirlepoole in French is called Ba- lene. She is a fish of the ſea like a beaſt: for whome many ſtrive to haue her called the Whale: other are at variance to haue her na- med Priftix of þ infinitue mode of the Greek verbe Prizein, which is to cut or ſeuer, as this is reported to cut the waues of the ſea as ſhe ſwimmeth: She is of wonderfull length. Pliniſtayth, as alſo Aristotle, that ſhe breatheth in the water: which thing they two ſtrive at to be done in the reſidue of fishes. She giueth her yong milke by Teate: which thing verie fewe other fishes do. She is often dulled in þ water: for the which ſhe often coueteth þ hands to re- fresh her ſpirites, and wil there ſometimes play: ſome,

The thirde Booke
Sometime also sleepe a while.

Of the Whale.

The Whale with the Germanes is called the Wallfiche: many of the Latine wryters are at strife to haue hir and Balena al one. Aristotle, as likewise Plinie, will haue all those fishes called Cete which are of þ greatest sort; and which bring forth yong, and that a perfect and living thing so sone as they are deliuered: To speake of the hugeness or vastnesse of this I neede not: for that euerie traueiler knoweth it. Of hir loue towards hir yong I must somewhat speake. This is the report that goeth of hir: at one time she bringeth forth many: and ouer those many as though they were but one, she is all alike vigilant. The greatest perils that most endamage them are the Sea stormes or tempestes: at these therefore she vseth this knack. She is saide to encompasse them all round about with hir bending bodie, and so as in a Parlour house safely to defende them: of other she is saide to swallow them vp into hir entrayles or belly for a time; and there to kepe them safely: after the broyling of the Sea being once ended she poureth them out againe, and so by this meanes they are without their perill.

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Of the Woulfe.

The Woulfe is called Lupus saith Isidore, as if you would say Leopos, footed like the Lyon. It is a most rauinous kinde of Beast, terrible, and astonyng a man at his first sight: whereof arose an olde Prouerbe, Lupus in fabula. Signifieng, that there it was best to stay, and to haue no more such talke of him as was talked of before. Aristotle saith, that in time of coniunctiō they be most fierce, alwaies wroth so long as they haue yong. And the same Author also saith, that when they are hunted and put to flight, they carry their yong with them, & in their tourneyng they eate of Origan, to sharpe their teeth, which are in a maner like to our Haw. They being in extreme hunger (rather than they should famish) saede hartily upon yearth and such like grosse matter. Ouid recordeth of a pleasure done or of well deseruing in this kind to two brethren, Romulus & Remus, whome Amulius their Graundfather sought to haue destroyed. And thus he sheweth the same.

*Venit ad expositos (mirum) Lupa fata gemellos,
quis credit pueris non nocuisse feram.*

A Woulfe with belly big with yong
to two twinnes abiect came

Who

The thirde Booke

who in the world would not haue thought
that these should haue had harme
Likewise a hee Woulfe of wonderfull crueltie
is reported at the beheading of Edmond King
of Englan^d to haue taken away from the co-
panie his heade , and to haue preserued it long
time without hurt or blemish.

Of the Worme.

The Worme is called Vermis, quasi Ver-
tens, for complication or folding had in his
body as it crepeth, some wil haue it called Ver-
mis, for shewing himself first in the springtime
at what time, the whole kinde commeth forth,
As they haue diuers kinds, (although but one
common name) so haue they diuers meanes to
engender. For some arise of rottennes of fleysh,
some of corrupt humors, some by drie rotten-
nesse : Againe some by meeting had of both
kinds. Wormes are verie wonderfull in their
kinde. One kind which is called the Panlmer
that maketh hauecke of our fruite in the
Garden or field: another which breedeth in the
toppes of Ashes and Oltues , and is in colour
græne : in humors or juice verie poysinous ,
and is called Cantharis, another which is cal-
led the Cauler , which eateth out the sides of y
leaues of many herbes and especially of Basel.

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Another which is named Cnips, which eateth
through Timber and hauing eaten it through
never resteth in al one place: wherfore he hath
his Proverbe. Cnips in loco stare non potest.
And is properlie applied to men, that be waue-
ring and inconstant. And there is a Worme
called Cerastes , which when she hath had his
belly full and eaten inough, engendreth ano-
ther. And there is another which is called the
fier Worme, & semeth as it were to be a kinde
of Spider : which flyeth by night to the candle-
light or flame of the fier , and hath her pastime
so awhile, till her winges be singed or brent : &
after that she hirselfe also lacking these, cannot
escape, but is also brent : whose follie hath also
raysed vp a Proverbe Pyraust & gaudere gau-
dium. The fire worme ha: h ioyed his ioy : fo-
lish men pleasure is little and short. The Be-
ste also is of the same linage and stock that the
Worme is : like wise the Spider both y of the
yeart, and that also of the water . This laste
is of such nimblenesse that running vpō the
water never drowneth nor deaueth, like-
wise the Butterflic : out of whose
dury Mothes are said to brede,
with many moe else, which do
require longer discourse.

FINIS.

The Conclusion.

AS Vatinius Seruilius in his life time was hated & approchfully spoken of for that he like a Snaile spent all his life time in easie and ydlenesse, without any fruite that he gathered either to better himselfe or others : so contrariwise could Cleanthes the Philosopher swell away with labour and paine-taking in writing after his sort : & was glad to utter abrode þ that was in him best to doe . And as Cleanthes is yet spoken of, not for any great workes of his, or for that he in stile and inditing excelled other : but for that he employed all his endeouour to the commodite of others : so haue I (gentle Reader) one as farre behinde Cleanthes, as he was the sect and Geneologie of the Peripatitians, somewhat unlaced or vnripped, some of the Seaines of the thirde quarter of Philosophies attire or array : (for hir whole coate as we reade, hath but threc quarters : the one called Dialectike : the other Morall or Ciuill : the thirde naturall or wonderfull .) Although I haue not shewed thee hir altogether naked which thing Aristotle & others of his sect, as also Alvert & Pline haue done : the sight or shew whereof if thou couerest, I would wish thee to resort to these : for theirs is the Fountaine : and mine a small Arme therof. yet had I rather be an arme eyther of these or of some other as Cleanthes was , then to be nothing at all as was Vatinius . And yet for all this when I had enterprised this, I was not ignorant that Sicconus that ment so wel, had his Catillus: euerie Turnus had his Drances: euerie Cicero had his Halast: & for such his malice is now called Ciceronianis Ciceros whip. Likewise euerie Plato hath his Xenophon. Marro hath his Palemon, yea & this Luer is so whate on fire that the witch and Sorceresse Cyze enuieþ Scilla so amorous a Nymph shoulde

The Conclusion.

should haue a bo with Glaucus or haue his ioue : insomuch that she hath infected that Fountaine wher in Scylla was woon to wash hir selfe . But let the Queane take heede least she at the request of Scylla be not turned into a Sea monster. And let muttring Mutius take heede least he be serued with the same lawce. Virgil requited Bawius and Meuius. Further, let these vnderstands that euerie man is not at Corinth. Neither can euerie man carrie a Palme or Lawrel Cheeke by Cheeke with Dypheus or Doceus : neyther yet hath eycryc man Harmonenes Marpe. Tell me, canst thou play after Tellens tune, or haue this to be thy peculiar Prouerbe : Cane ea que sunt Tellenis. Sing after Tellens sort : that is to say, sing sweetly, or let vs heare a heauely noise. No. Let not every man looke to play and strue with Tellen or with Agathon. It shall suffice vs to haue Philomelus his cunning. And ye Hellyconians, although that Babys come in in place amongst you : as he did when as Minerva played so sweetly, yet if he shall disquiet you (as Babys did Minerva) shame him not with reasting or tarting (no more the Minerva did) but thinke that his shame is great y-nough (whatsocuer he be) if that he playeth & harpeþ ylfaouredly . If God giue him life he may haue better perfection and ripenesse. And thus much I had to the learned sort. The other I doe not mis-trust : for whom principally I was couetous to bestowe this such my trauaile, and will (if I shall see them thankefull hereafter) more abundantlye to their delectation and profite. So that if they haue any consideration at all, they may be moued at this the working of God in these such his inferiour Creatures : who is to be prayed for euer and euer. Amen.

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